This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

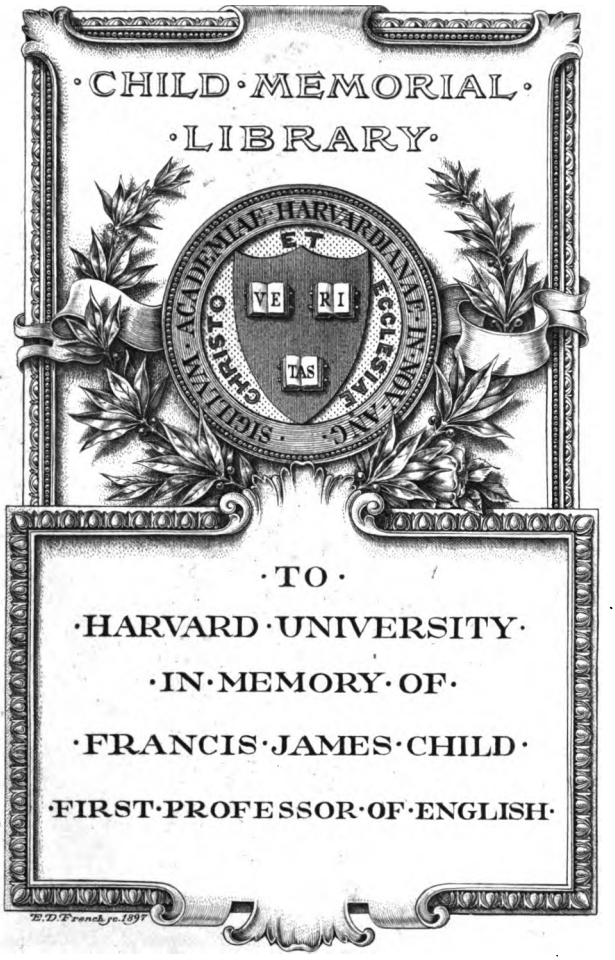
+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

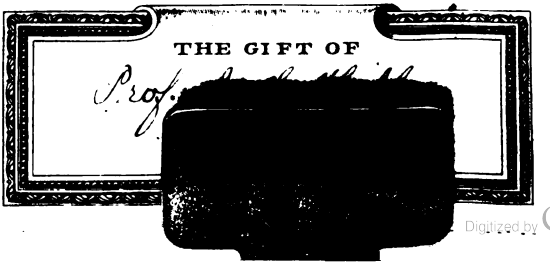
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Digitized by Google

KE27269





Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Cuid in

11 — The late learned & mystic John Gambold — the very model, in person and mien, of the celebrated Dr. Saml. Johnson.

Gent. Mag. 1784. p. 353

CHILD MEMORIAL LIBRARY

Digitized by Google

Digitized by Google

Digitized by Google

The Rev.d JOHN GAMBOLD, M.A.

Formerly Minister of Stanton Harcourt,
and late one of the Bishops of the Unitas Fratrum

Digitized by Google

THE

WORKS

OF THE LATE

REV. JOHN GAMBOLD, *A. M.*

Formerly Miniſter of Staunton-Harcourt, Oxfordſhire,

AND

Late one of the Biſhops of the UNITAS FRATRUM,

Or UNITED BRETHREN.

To which is annexed, the

LIFE OF THE AUTHOR.

BATH: Printed by and for S. HAZARD:

Sold alſo at G. G. J. and J. Robinſon's, Pater-noſter-row, London; at the Brethrens Chapels, and by the Bookſellers in Town and Country.

M.DCC.LXXXIX.

Digitized by Google

835/28

~~ChM1691.1~~

KE27269

19 Dec., 1898
Harvard University,
Child Memorial Library,
From
Prof. A. S. Hill.

HARVARD
UNIVERSITY
LIBRARY
JUL 6 1956

Trans to HCL

Digitized by Google

TO THE READER.

HAVING frequently read, with peculiar pleaſure, that moſt excellent piece of Mr. *Gambold's*, entitled THE MARTYRDOM OF ST. IGNATIUS, I always regretted, at the concluſion, that it had not been extended to a greater length, and as often wiſhed to have in my poſſeſſion more of his valuable Compoſitions.

ONE of his admirable ſermons was unexpectedly put into my hands laſt year, which excited in me, as well as in others who had likewiſe read it, an earneſt deſire that his Works might be collected into a volume.——On finding that thoſe pieces which had already appeared were out of print, and being informed that there were not only more ſcattered here and there in various miſcellaneous collections, but alſo ſeveral Letters, Poems,

Digitized by Google

TO THE READER.

Poems, &c. on the moſt important ſubjects, in M. S. that had never been publiſhed, I propos'd to his Widow and her friends, to print the whole, provided it ſhould meet with their concurrence and approbation. They readily acquieſced, and moſt cheerfully aſſiſted in collecting them, for which I beg they will accept my moſt reſpectful thanks, at the ſame time acknowledging my particular obligations to the Gentleman who ſo kindly furniſhed me with an extract of the life of that truly pious, venerable, and ingenious author.

THAT the bleſſing of God our Saviour may attend the peruſal of the following pages, and the truths therein contained produce an happy and abiding effect in the hearts of all who read them, as well as in his own, is the earneſt prayer of

THE EDITOR.

CONTENTS.

Digitized by Google

CONTENTS.

LIFE of Mr. Gambold —— —— i
——— *St. Ignatius* —— —— 5
Some Account of Polycarp —— 33
Martyrdom of St. Ignatius —— —— 37
Chriſtianity, tidings of Joy. A Sermon —— 113
The reaſonableneſs and extent of religious Reverence, A Sermon —— —— 141
Short ſummary of Chriſtian Doctrine —— 167
Extracts out of the Homilies —— 202
Letter to the Rev. Mr. W. —— —— 219
——— *W. F. Eſq.* —— —— 224
——— *E. V. Eſq.* —— —— 225
Three Letters to a Lady. Letter I. —— 230
Letter II. —— —— —— 233
—— III. —— —— 236
—— *to a ſtudious young Lady* —— 239
Extracts —— —— —— 246
On Gratitude —— —— *ibid.*
Extract —— —— —— 247

Religious

Digitized by Google

CONTENTS.

Religious Diſcourſe —— —— 251
On the Death of the Rev. Mr. Cennick —— 256
To a Friend in Love —— —— 258
On taking up a Bird ſhot through the wing — 260
On Lowneſs of Spirits —— —— 262
The Myſtery of Life —— —— 263
To a Friend on his Birth-day —— 264
Upon liſtening to the Vibrations of a Clock —— 265
A Piece written at a time when he was under apprehenſion of loſing his Senſes —— 266
The Corrective —— —— 268
She that liveth in Pleaſure, is dead while ſhe liveth 270
That I am thine, &c. —— —— 271
O tell me no more, &c. —— —— 274
The dying Chriſtian to his Soul —— 275
Epitaph on himſelf —— —— 276

THE

Digitized by Google

LIFE

OF

Mr. GAMBOLD.

Digitized by Google

Digitized by Google

THE

LIFE

Of the late reverend and venerable

JOHN GAMBOLD.

THE Rev. JOHN GAMBOLD was born April 10, 1711, at Puncheſton in Pembrokeſhire, South Wales. His father, a clergyman of the church of England, lived an ornament to his profeſſion, being well known and reſpected for his unaffected piety and purity of manners. He had the happineſs truly to know the Lord Jeſus Chriſt, in whom he believed, and to love Him with his whole heart. He educated his children with the utmoſt care and attention, and ſpared no pains to inſtil into their tender minds the principles and precepts of true chriſtianity, which powerfully influenced his own heart, and were the invariable rule of his conduct.

His Son, whoſe courſe through life and perſonal qualities are here recorded, had the benefit of his father's in-

 ſtruction

Digitized by Google

ſtruction and example 'till he went to the Univerſity of Oxford, in the year 1726, where he entered as ſervitor in Chriſt Church, and ſoon became eminent for his diligent application to ſtudy, wherein his proficiency was remarkably conſpicuous, particularly in his compoſitions, many of which his own great humility and diffidence ſuffered others to bear the credit of. He was naturally of a lively and active ſpirit, and the time he could ſpare from thoſe ſtudies which he was obliged to purſue in the college, he choſe to ſpend in reading the moſt approved authors of poetry and plays. Theſe were at that time very agreeable to his taſte, and therefore he took great pleaſure in ſuch works of genius 'till the year 1728, when being preſent at the death of his affectionate father, that event and the edifying exhortations he received from him in his laſt moments ſo affected him, that a real ſerioufneſs of mind, and ſolid concern for his ſalvation took place in him. From that period he became ſo far changed in his apprehenſion and view of things, that he renounced, from a principle of ſelf-denial, all the pleaſure he had received from books calculated to gratify the taſte of the polite world; fell into a melancholy ſtate of mind, and from being of an active and lively diſpoſition, became quite the reverſe.

Among his papers was found one containing a ſolemn dedication of himſelf to God, which he drew up about this time, and which he called his Baptiſmal Vow or Covenant renewed.

In March 1730, he contracted an acquaintance with ſome of thoſe ſtudents in the univerſity, who in obedience to the dictates of pure religion, were then diſtinguiſhed from others by a laudable ſingularity in their conduct; and he

Digitized by Google

he followed all the rules which they obſerved in regulating their time and ſtudies. Did they, according to the courſe of life which they had entered upon with a view to their religious improvements, diligently practiſe ſelf-examination, meditation and recollection; did they carefully attend the church ſervice, yet never omitting their private devotions; did they on certain days abſtain from their uſual food, to the intent that they might feel the wants of others in diſtreſs, and mortify the corrupt affections and deſires of their own depraved nature; did they keep diaries of all occurrences both internal and external in their chriſtian race; frequent the ſacrament of the Lord's ſupper; viſit the priſons, the ſick, and the poor; inſtruct children whoſe parents were not able to bear the expence of their being taught even to read: did they exerciſe themſelves in good works, doing, as often as opportunities preſented, acts of charity to the bodies and ſouls of ſuch as ſtood in need thereof? In all theſe pious exerciſes and religious duties he faithfully took his part with them in purſuit of that peace of mind which he laboured to obtain. But not being able by the uſe of ſuch means only to gain that, which could make him happy, he gave way to thoſe deſponding thoughts from which he had formerly ſuffered much, totally neglected his perſon and apparel, confined himſelf as much as poſſible to his room, and applied, in ſearch of information and comfort, to the works of ſuch authors, as he ſuppoſed, could ſatisfy his enquiries, viz. the fathers of the firſt ages of the chriſtian church. Of theſe the moſt abſtruſe were his greateſt favorites, and particularly thoſe which are called myſtics. Being well verſed in the greek language, he was much pleaſed with that energy of expreſſion in which it excels. The deep ſpeculations of thoſe ancient writers, their beautiful alluſions, the richneſs of

Digitized by Google

ſtyle with which they clothed their ideas, and that uncommon ſtrain of piety which run through the whole, ſuited his taſte, and ſo far influenced his underſtanding that he adopted their ſentiments, went the ſame lengths with them in the ſcenes of imagination, and by degrees became ſo much like one of them, that his caſt of mind bore a nearer reſemblance to that which was peculiar to them, than to any that appeared among the moderns. This melancholy, notwithſtanding, ſtill continued, and the track of deep and intenſe thinking, to which he had accuſtomed himſelf by a ſtrict application to theſe authors, rendered him with reſpect to his conceptions of things, and manner of his converſation and addreſs, very different not only from thoſe with whom he was intimately acquainted, but from all other men. By a cloſe attention to writers of this ſtamp he had contracted ſuch a turn of mind, and imbibed ſuch an exalted notion of internal purity, which he laboured to acquire according to the proceſs pointed out by them, and which he conceived was attainable, that he could not be ſatisfied with himſelf, unleſs he became ſuch a refined being as thoſe philoſophical chriſtians had formed a notion of in their warm imaginations. This being the ſtate to which his aim was directed, he ſpared no pains to model himſelf according to the idea which he had formed of it. But every exertion proved abortive, and he found, that by the means he purſued he came far ſhort of that perfection to which he ſo ardently aſpired. The diſappointment occaſioned great concern, and though diſcouraged by every attempt, he ſtill renewed his efforts, till repeated experience convinced him that all his endeavours to obtain the propoſed end could never ſucceed to his own ſatisfaction.

In September 1733, he was admitted to holy orders, and

Digitized by Google

and as ſoon as capable of holding a living, was inſtituted to that of Stanton-Harcourt, in the dioceſe of Oxford, where, reſiding in a ſequeſtered village, he had too much time to indulge his ſpeculative turn of mind, and where, his parochial duties being few, he had leiſure to purſue his philoſophical ſtudies with little interruption. He loved retirement, and ſeldom went abroad. But whenever he could prevail upon himſelf to viſit any of his friends and acquaintance, and among the reſt his patron Lord Harcourt, he was received with much reſpect, his company being very agreeable to all who knew him. And every one's curioſity was highly gratified, who could hear a man of the eighteenth century, converſe like one of thoſe of the ſecond or third of the chriſtian æra. In attending to that train of ſentiment and reflection to which he had accuſtomed himſelf, they were led back to the diſtance of 1500 years, into the contemplations of axioms, ſentences, and complete thoughts clothed in the moſt elegant dreſs of language, and the moſt delicate turn of expreſſion. His abilities, both natural and acquired, were great, but his unfeigned humility was ſo apparent to every one with whom he converſed, that his ſuperior powers of pleaſing excited no ſenſation of diſlike in any. And his whole conduct was ſo inoffenſive, that it is not known he ever made himſelf an enemy. His outward appearance was indeed very different from that of others, and a good taſte, with a conſiderable degree of diſcernment, was requiſite to ſee and eſteem a perſon, who at firſt ſight raiſed in common beholders a prejudice in his diſfavor, ſeeming rather to be of a dull and reſerved than of a ſociable and communicative diſpoſition.

Among the ſeveral books which fell in his way, the writings of the late profeſſor Frank engaged his attention,

Digitized by Google

and, as he expreſſed himſelf, turned his thoughts a little to our Saviour and his merits; but a ſubject of this ſort made then ſo ſlight an impreſſion on his mind, that he reſumed his philoſophical and platonic kind of religion, wherein the imagination could amuſe and entertain itſelf in high flights, deep ſpeculations, intenſe reflections, and metaphyſical reaſonings, to which his natural diſpoſition inclined him.

However he did not give up ſo much of his time to theſe amuſements as to neglect any part of his function; but very carefully performed every duty, which he thought incumbent upon him, as a pariſh-miniſter, and lived on good terms with his pariſhioners, to whom he was intentionally as uſeful as his frame of mind and philoſophical theology could make him. To this theory of religion he continued attached, though he had never derived that ſpiritual comfort, which he expected from it. At length when he found himſelf diſappointed in the hope of thoſe attainments which he had been ſo long aiming at, and was diſcouraged and diſtreſſed by the unſucceſsfulneſs of all his efforts, he had the happineſs of becoming acquainted with the late Peter Boehler, in February 1737. This excellent man, who was a miniſter of the church known by the name of Unitas Fratrum, or United Brethren, and at that time waited for a ſhip, that was to carry him to America, in the capacity of a miſſionary, during his ſtay in England, came to the knowledge of ſome ſerious people in London, and with ſome well-diſpoſed ſtudents in Oxford. There he was prevailed upon to hold private meetings for the edification of awakened people both learned and unlearned. This he did in latin, which, for the ſake of the latter, the perſon who is the ſubject of this memorial, and who was one of the company, interpreted. On this occaſion, and after

ſome

ſome perſonal interviews with the Rev. Mr. Boehler, our late brother, (who proved afterwards a bleſſed inſtrument of ſervice in the church of the Brethren) was impreſſed with ſuch a deep conviction of his natural depravity, and of his utter inability to help himſelf, and at the ſame time with ſuch a clear and enlivening view of the way of ſalvation, that he ſaw it neceſſary, and was encouraged by the hope of the goſpel to apply to the Throne of Grace without any other preparation than that of an humble and contrite ſpirit, relinquiſhing all attatchment to and reliance on any thing but the mercy of God in Chriſt Jeſus. It then appeared to him, that the chief point of chriſtianity, which every one who wiſhes to enjoy the benefit thereof, ſhould be concerned to obtain, was a lively faith in the Redeemer of the world, and as a conſequence thereof, the forgiveneſs of ſins, a conqueſt over the corruption that naturally dwelleth in us, and a conformity of that ſtate of mind which was in him. Theſe privileges he found by his own experience were not to be attained by a legal ſtrife, and the helps that human philoſophy could adminiſter; and was convinced that they were to be received freely by all that unfeignedly believe in Chriſt Jeſus our Lord. This doctrine therefore ſo full of comfort to the poor in ſpirit he embraced with his whole heart, and all his philoſophy yielded to it. The gloom, which like a thick cloud had long enveloped and depreſſed his mind, was diſſipated, and his ſpirit rejoiced in God his Saviour; he found that food which ſatisfies the hungry ſoul, and ſo great a change took place in him that he became a new creature, very different from what he had been before. But this happy alteration did not commence until he had undergone a long and ſevere trial, many ſtruggles with his reaſoning powers, and much embarraſſment of thought; all which proceeded from

Digitized by Google

the repeated attempts that he had made to combine his philoſophy with the ſimplicity of the goſpel, which is intended not for the high-minded and ſelf-ſufficient, but for the meek and lowly in heart; for, as our Lord himſelf declares, The humbling truths thereof are hid from the wiſe and prudent in their own eyes, and revealed unto babes.

In the year 1739 he had the pleaſure of ſeeing and converſing with the late Count Zinzendorf. This firſt interview with that ſervant of God fully ſatisfied him of the falſity of thoſe reports, which had been propagated to his diſcredit, and of the excellency of the perſon who had been ſo ſhamefully traduced. Soon after he gave the following deſcription of the ſtate of his own mind, and of the thoughts which he entertained of himſelf and the brethren, of whom he had gained ſome previous knowledge: "I "then looked upon them as a happy people, and their "doctrine as fundamentally true, but could not apply the "comforts thereof to myſelf, being diſcouraged from ſo "doing by the deep ſenſe I had of my own guilt and de"pravity, and by being defeated in the hopes of being "happy in the notions which I had formerly imbibed. "Therefore I deſpaired of being in a condition better than "the generality of mankind, or different from them. But "in December, 1740, my younger brother, having been "with the Brethren in London, came to ſee me. The ac"count which he gave of the happy courſe, he obſerved a"mongſt them, ſtruck me with ſuch an agreeable ſurprize, "that I could not but return with him thither. My deſign "was to ſee the order eſtabliſhed, and to feel the ſpirit "which prevailed amongſt them, where ſeveral of them "dwelt together. The purpoſe of my viſit was anſwered

"to

Digitized by Google

"to my great satisfaction, and I could believe not only "that they were right both in principle and practice, but "that I might have a share of the same grace which they "enjoyed. After having been again in their company I "perceived an impulse upon my mind to devote myself "entirely to Him who died for me and to live wholly for "him and to his service." It appears, that in the interval between the year 1737 and this time, many vicissitudes took place in his mind: the drawings of grace, which he felt, were frequently rendered ineffectual, and the light of the gospel, of which he had some transient views in its native simplicity, was as often clouded by perplexities of more elevated reasoning, which every man is apt to fall into, and finds no end, in wandering mazes lost, until he is so humbled as to suffer all his lofty imaginations to be cast down, and every thought brought into captivity to the obedience of Christ, to submit to be led into the way of salvation and continue therein, which is that of faith unfeigned in the blood of Jesus, who is made unto us by divine appointment, wisdom, righteousness, sanctification, and redemption. This he saw was the only way for self-condemned and repenting sinners to take, and the only thing that could make and keep them happy, while, as poor, needy and sinful beings, they cleave unto Him and rely upon him for daily supplies of grace.

In this view of things, he found that his former notions could be of no avail, and was convinced, that the burden of sin, with which he was oppressed, could not be removed, nor his conscience purged from dead works to serve the living God, but by faith in Him who came into the world to save sinners. He was therefore aware of what he called his reason and afraid of his old mystic thoughts, lest they

Digitized by Google

they ſhould miſlead him, as they had often done before. To avoid the danger of deception from this quarter, to which he was expoſed by living too much alone in a retired village, he was fully perſuaded that a connection with thoſe who not only profeſſed themſelves chriſtians but were ſuch in reality, would be the means of preſerving him from it; and as he had become acquainted with a ſociety of true believers in London, who choſe to be directed by the ſpirit and word of Chriſt, to be obedient to his will in all things, and to live together as perſons wholly devoted to him; he wiſhed that he alſo might have the favour of aſſociating with true children of God, whoſe converſation might prevent his former gloomy reaſoning from obtruding itſelf upon him, having experienced in the ſpace of ſeveral years, that it had led him aſtray and been a hindrance to him in attaining to a ſettled peace of mind. He remembered that he had firſt heard the joyful ſound of the goſpel from one of the Brethren, who repreſented it in its native ſimplicity, and was fully perſuaded that he ſhould become happy if he could live in the conſtant enjoyment of that comfort which he then in ſome meaſure derived from it, and of which he had had ſince, many cheering, but through his own fault, only tranſient ſenſations. He therefore determined to leave his retired ſituation where he could neither be of that ſervice which he wiſhed to be of to others, nor find the ſatisfaction he ſought after for himſelf, and to take up his abode with thoſe whom he believed to be a people of God, who through the influence of his ſpirit were led into the way of truth and held the faith in unity of ſpirit, in the bond of peace and in righteouſneſs of life. To partake of their happineſs, to live amongſt them in love to Chriſt and to one another, and to unite with them in promoting the glory of God and the good of mankind,

Digitized by Google

mankind, was his desire. With this view he applied to the United Brethren, disposed as a little child in distress for help, committed himself to their care and direction, and had no choice with regard to any station or office wherein he might be in future of use to others.

In the beginning of October 1742, he thus expressed himself upon this head. "Having had assurance that such "a favor might be granted, I left my parish with a view "to live wholly with the Brethren."

Before he quitted his parish, he wrote to the Bishop of Oxford, and to his kind patron Lord Harcourt. They expressed their concern at the step which he intended to take, and urged some reasons to induce him to change his purpose: but his resolution was fix'd. He then resigned his living in due form; and after he had taken leave of his parishioners in a very respectful manner, he went to the Brethren and lived entirely with them. Upon this occasion he wrote in substance as follows to his parishioners: "It is not in consequence of any resentment or of any "worldly motive, that I give up my parish. I have not "so implicitly given up my judgment to others as to be pre-"vailed upon, by their persuasions, to take this step. The "reason for my so doing is well-grounded and to my own "satisfaction. It does not, I assure you, proceed from "any dislike that I have to the worship of God in the "church of England. I find no fault with any passage or "clause in the common prayer book. Nor can I, in jus-"tice, be considered in the same light with such persons "as slight and forsake one party of christians and go over "to another without sufficient cause. But that which has "determined the choice I have made, was the earnest de-

"sire

"ſire I found in myſelf, of that improvement in the know-
"ledge of the goſpel and in the experience of the grace of
"Jeſus Chriſt which I ſtood in need of. The bleſſings
"purchaſed by the blood of the Shepherd of our ſouls I
"longed to enjoy in fellowſhip with a little flock of his
"ſheep who daily feed on the merits of his paſſion, and
"whoſe great concern is to build up one another in their
"moſt holy faith, and to propagate the truth as it is in Jeſus
"for the good of others. His gracious preſence, the pow-
"er of his word, and the virtue of his blood I wanted to
"have a more lively ſenſe of, for my own comfort and
"ſupport in the chriſtian warfare, and I had reaſon to hope
"for thoſe means of happineſs, eſpecially where brethren
"dwell together in unity, for there the Lord commandeth
"his bleſſing and life for evermore. This is all I aim at
"in withdrawing myſelf from you, and may this my de-
"parture give no offence to any one. I now take my laſt
"adieu, and earneſtly pray for you and for myſelf; for
"myſelf that I may be faithful to the grace of our Lord Je-
"ſus Chriſt, and prove his ſervant truly devoted to him,
"where I am going; and may you, where you remain, be
"as obedient to the influence of his Spirit and the dictates
"of his word as I wiſh to be; ſo ſhall we one day rejoice
"before the great Shepherd of our ſouls, that merciful and
"compaſſionate Saviour, in whom there is, in the mean
"time, life, peace, and joy for all believers. I do not go
"from you becauſe I cannot live in the church of England,
"as an outward profeſſion, or becauſe I prefer any other
"form of eccleſiaſtical government before that which is by
"law eſtabliſhed in this kingdom: but the inducement
"which leads me to this change, is the great concern I
"have for the attainment of a happy ſtate of mind, and to
"compaſs this end, no means, through the bleſſing of God,

"appear

Digitized by Google

" appear to me ſo proper as a free intercourſe with thoſe " who are of the ſame principles with my own, to whom " I may communicate my thoughts without reſerve: and " from whom I can receive that aſſiſtance of advice and " comfort, which is neceſſary for a perſon encompaſſed " with ſuch infirmities as I am. I heartily wiſh that you " may derive more benefit from the inſtructions of my ſuc- " ceſſor, than you have or could have done from mine, " and I truſt that this will be the caſe."

From the contents of this written meſſage the truth of an obſervation which he made in one of his letters to the Biſhop upon this occaſion is very evident, That one man may be a ſectary with a ſectarian ſpirit in oppoſition to the eſtabliſhed religion of his country and without juſt ground for his ſeparation from it; and another, at the ſame time that he has a real eſteem for it, may do ſome things which have the appearance of a diſſent from it, and yet have nothing againſt the rules and order which it preſcribes, and can appeal to the Searcher of hearts for the uprightneſs of his intentions, as to eſſentials and circumſtantials in the unity of the ſpirit.

By quitting his ſtation as a pariſh-miniſter he did not mean either to ſhew any diſreſpect to the church of England, or to give offence to any member thereof. Nor did he wiſh that his regard to her conſtitution ſhould be conſidered as at all diminiſhed by reſigning the charge of his pariſh, and going to live with a people, whoſe fellowſhip he ſought to enjoy for his ſpiritual benefit. His determination was, if employed in their connection, to devote himſelf to the ſervice of the Lord of all, and to be fellow-labourer with them, with whom he could lay his favorite

Digitized by Google

vorite ſtreſs on the redemption by Jeſus Chriſt without oppoſition. He did not join the Brethren's church as a religion of human eſtabliſhment, though he honoured their epiſcopal ſucceſſion, but as a houſe or family of God, united together for the only purpoſe of doing his work and promoting the cauſe of true chriſtianity in a free and unconfined manner. He highly prized the lot which he had obtained amongſt them, much eſteemed the good order which they obſerved, partook of their fellowſhip, bore his part of their burdens, did his ſhare of the work, and being incorporated with them as well as engrafted in Chriſt the true Vine; he, as a living branch thereof deriving ſap from that ſource, bore much fruit to his glory.

After ſtaying ſome time in London, he went in 1742 to aſſiſt in a boarding-ſchool in Eſſex. In November the ſame year, he was regularly admitted a member of the Brethren's church. May 14, 1743, he was married to the preſent widow; reſided in Wales, chiefly at Haverfordweſt, where he kept ſchool, preached occaſionally, and became acquainted with ſeveral people there, who have reaſon to bleſs God for his ſtay in their neighbourhood, which was till November 1744, when he returned to London, where he continued until the beginning of the year 1747. He then accompanied ſome of his friends on a viſit to Germany, arrived at Hernhaag, March 9, where he enjoyed many bleſſings in fellowſhip with the congregation ſettled there, and was reſpected and beloved by all. After ſeveral months continuance in that place, he came back to London with the ſame company, where he lived a conſiderable time in favor with God and man, and to the edification of all who heard him preach or converſed with him. Beſides the public office of a miniſter, his attention was employed in

Digitized by Google

in writing and correcting ſeveral pieces for the preſs, ſuch as the Maxims, &c. taken out of the Diſſertations and Diſcourſes of Count Zinzendorf, and other compoſitions of his own, which are a ſtanding proof of his fine taſte in evangelical truths, and of his clear underſtanding of the œconomy of grace under the New Teſtament. He wrote alſo an excellent tract or eſſay on the character of Count Zinzendorf, which was alſo publiſhed in the German language in Mr. Spangenberg's Apologetical Writings. He was likewiſe uſeful in repeating extempore in Engliſh the ſermons which the late Count preached in german, and the tranſlation was ſo well performed, that every one who heard him and underſtood both languages wondered at the facility of his comprehenſion and the retentiveneſs of his memory. He reviſed ſeveral other books, viz. the Rationale of their Doctrine and Diſcipline, ſome apologetical writings, and the Greenland Hiſtory. Beſides theſe employments he was ready to give aſſiſtance upon all occaſions, whether of conference with his brethren, congregation meetings, or private converſation with individuals who wanted his advice, in which his meekneſs and wiſdom, his charity and patience, were very conſpicuous. In the year 1754, it being thought neceſſary to keep up a regular ſucceſſion of eccleſiaſtical orders, he was, at a general conference of the ſeveral labourers in the congregations of the Brethren in England, choſen and conſecrated a Biſhop of the Unitas Fratrum. But with what humility and diffidence in himſelf did he accept this office! And in the exerciſe thereof no trace of any diſpoſition was ſeen in him, but that of lowlineſs of mind, nor did he think himſelf thereby entitled to any greater reſpect than was due to any other of his brethren. As he would not have accepted it, had he not been earneſtly requeſted to take it upon

Digitized by Google

upon him by his brethren, ſo he had no other view in complying with their intreaties than to be uſed as an inſtrument of keeping up the regularity of ſuch ordinations as might be found neceſſary. Such a Biſhop would have been juſtly eſteemed an honor to any church, whether ancient or modern, if diſintereſtedneſs of ſpirit, humility of mind, devotion of heart, a benevolent diſpoſition towards all men, and a voluntary ſubmiſſion to the ſervice not only of the church in general, but of every member thereof though in the moſt inferior ſtation, be the proper qualifications and diſtinguiſhed ornaments of the chriſtian epiſcopacy.

Theſe excellent endowments, which the grace of God had wrought in him, and enabled him to uſe to his glory, made him greatly reſpected by all who knew him and were capable of forming a right judgment of real worth and undiſſembled goodneſs. But neither the regard which was ſhewn him, nor the rank which he held in the church could alter that humble opinion he always entertained of himſelf. And ſuch was the character he maintained in the ſituation aſſigned him, that he was deſervedly eſteemed, not only by thoſe with whom he was connected, but by others of every denomination, who were acquainted with him.

From the year 1754 to 1764 he reſided chiefly in London, employing himſelf in every branch of ſervice for the congregation ſettled there, and in regular correſpondence with all his fellow-labourers of the ſame communion in England. Herein he acted ſolely from a principle of love to the ſouls whom he had in charge, and received from them the moſt grateful returns of affection.

After

Digitized by Google

After this, he went to a general ſynod of the Brethren, which was held in the year 1764, in Germany, where he had the ſatisfaction of being preſent with many ſervants of God, aſſembled together for the promotion of true chriſtianity and the building up each other in their moſt holy faith. There he was likewiſe much reſpected and beloved. From thence he came back to London, where he chiefly reſided, till the year 1768, when he was ſeized with a dropſical aſthma, which had ſuch an effect upon his whole frame, that they who were about him apprehended that every day would be his laſt.

When there was ſome intermiſſion of pain, tho' he very ſenſibly felt the weakneſs of his conſtitution, and had reaſon to believe that his exiſtence in the body would be of ſhort continuance; yet being deſirous of rendering the remaining part of it, in ſome meaſure uſeful to others, he purpoſed to go into Wales: his view in the change of his ſituation was to be inſtrumental to the benefit of his countrymen. His friends being of opinion, that his native air would be of ſervice to him, and having ſome hope that his uſefulneſs might even yet be more extenſive, encouraged the deſign he had formed in his own mind, and of which he had given them an intimation. In conſequence of their concurrence and approbation, he removed to Haverford-weſt, where he had the ſpecial care of the congregation ſettled in that place, and the proſpect of being helpful to many other awakened ſouls in thoſe parts. At the ſame time ſome indications ſeemed to promiſe a better ſtate of health, but theſe were only flattering, and the hopes of all, who had his recovery at heart, were ſoon after, to their great regret, diſappointed.

In a letter dated October 11, 1770, wherein he aſſured his correſpondent, that he was better with reſpect to the

aſthma, could lie down in bed and get ſome ſleep, he thus deſcrib'd the ſtate in which he then was: "I ought to be thankful for every mitigation of pain, but it becomes, I think, plainer than ever, that I have a real attack of the dropſy, which whether I ſhall get the better of, or it, by and by, get the better of me, is a queſtion. I totter on my legs, and tho' I look pretty well, yet there are few intervals in the day wherein I have any thing like ſtrength either of body or mind. However, I ſet no bounds to my Saviour's power, if he ſees it good, to continue me here a little longer; but it is hardly to be any more expected in my caſe. I really do all I can to ſupport my impair'd conſtitution, and walk moſt days a little in the chapel or burying-ground, 'till I am ready to drop down. All that I can properly deſire of my gracious Lord is, that he would be merciful to me an unworthy ſinner, waſh me from all my unfaithfulneſs and tranſgreſſions in his blood, keep me in communion with himſelf and his people, help me to behave rightly, at leaſt not offenſively, in my ſickneſs, and be perceptibly near to me in my laſt hour, whenever it is to be."

It appeared from this letter, that the congregation committed to his charge, could not receive from him, in his infirm ſtate, that ſervice which was indiſpenſably requiſite: and as there was reaſon to fear that his concern for thoſe intruſted to his care, would incline him to attempt more than he could perform, and by that means haſten his end; it was propoſed, that he ſhould change the place of his abode for another, where he might paſs the remainder of his dying life, without any concern of mind relating to the duties of his office, and only enjoy the love of all about him. This offer was agreeable to his own choice. And he was ſo much reſpected and beloved by all who knew, his

Digitized by Google

his perſonal qualities, that any of his friends in the neighbourhood, would have given him the kindeſt reception, and have conſidered it, as a priveldge, to do all in their power to adminiſter to his ſervice and comfort. But upon farther conſideration on this propoſal, he wrote to his friends in London to this purpoſe: I am fully convinced that what has been propoſed with regard to me proceeded from a very kind intention to make all things as convenient for me as poſſible. For theſe affecting proofs of chriſtian love, I ſhall retain, to my lateſt breath, a deep ſenſe of gratitude. But ſome circumſtances have juſt now occurred to me, which render it a matter of doubt, whether I ſhould leave my ſtation, or make a further trial of my abilities with the aſſiſtance which is at hand, that the regular courſe of ſervice, for the ſouls under my care, may be continued without intermiſſion, 'till I depart this life.

In another letter, dated July 28, 1771, which was his laſt, he declared the ſituation of his mind to the following effect: "The writing of the few lines before the preſent, "was the work of ſeveral days, attended with more dif-"ficulty and pain than any one is able to conceive, who "does not feel what I have ſuffered. But to complain is "diſagreeable to me. The conſtant prayer of my heart, "moſt tenderly united with yours, is for the welfare and "proſperity of the church of God, and eſpecially that part "of it, which is the immediate object of our care. May "our faithful and beſt Friend who purchaſed it with his "blood and is the ſupreme head thereof, ſo defend his "people amidſt all oppoſition, and ſupport his ſervants, "who labour in the word and doctrine, and have the ge-"neral charge over his houſe, that the ſeveral members "of it may increaſe in faith, hope, and love, to their com-"fort and joy.

"With

Digitized by Google

"With respect to myself, if I may judge from what I "feel, I can think no otherwise than that I am very near "the end of my course. Therefore all my prayers are cen-"tered in this, that my gracious Lord may wash me, a sin-"ner, in his blood, and abide always near me; especially "in my last extremity."

From his whole demeanour in every stage of his illness, it appeared, that he had, in a great degree, the same mind which was in his Lord and Master. In those intervals, wherein he was in some measure free from pain, and was thereby enabled to perform any part of his ministerial function, whether he preached to a public auditory, or explained the scriptures to a private company, he approved himself to all who heard him, a Scribe well instructed unto the kingdom of Heaven. The Bible he esteemed above all other books, and from that sacred volume, as his most important treasure, he drew the spirit as well as matter of all his discourses. From this standard of divine truth his doctrine never varied, and his practice was a living sermon of the truths he taught. The last subject whereof he treated with more than usual energy and edification to his hearers, was, "Set your affections on things above," &c. Col. iii. 2. The exhortation herein given was exemplified in his own disposition and conduct. For as the love of Heaven had made him heavenly, and the desire to be with Him, who endured the cross for him and was therefore his great object, had disengaged his heart from all earthly attachments, so his benevolence prompted him to do good to all within the compass of his influence. Among the many instances of persons in affliction to whom he had been an instrument of help and comfort, was one involved in distress of the most complicated nature, whose dejected mind, by his compassionate attention, was so much relieved,

Digitized by Google

lieved, and animated with an aſſured hope of a ſpeedy diſmiſſion from pain and grief to endleſs joy and reſt, that all, who were concerned for and ſympathized with the ſufferer, rejoiced on his account, and it was ſaid by ſome, that if his benefactor had come into thoſe parts for his ſake alone, the ſervice done with reſpect to him, would have well anſwered the expence and trouble of his journey thither.

His ſphere of uſefulneſs was contracted in proportion to the increaſe of his diſorder. But however limited in his influence, as far as it reached he loſt no opportunity of comforting the poor and dejected, and to interceed for the friendleſs. Upon the leaſt intermiſſion of pain he was always ready to converſe with thoſe about him upon the moſt intereſting ſubjects for their edification and comfort. The great concern of his mind and heart was for the furtherance of the Goſpel, for the church in general, and for that part of it which was under his immediate care, that it might grow in grace and be enlarged by countleſs numbers to the praiſe of its Redeemer. With the ſame ſolicitude for the benefit of his countrymen at large, he not only drew up ſome remarks on the Welch tongue, and grammatical inſtitutions in that language, for the uſe of Engliſh preachers, who living amongſt them, muſt ſpeak ſo as to be underſtood, but offered many prayers at the throne of grace in their behalf, which, there is no doubt, will ſooner or later be anſwered. From the nature of his diſorder, which becoming more and more oppreſſive ſcarce allowed him any ſleep, he was apprehenſive, that he ſhould be deprived of the uſe of his mental faculties; but knowing in whom he believed, he with full reſignation committed himſelf to his care, and perceiving that they, who were with him were affected at the proſpect of ſuch an event, he ſaid: All He does is well done; let us only look to Him, and the end will

will be bleſſed. If at any time, through extreme pain, a word of complaint fell from him, which very rarely happened, upon recollection he acknowledged the impropriety of it, ſaying, I ought not to ſpeak ſo, it might be much worſe with me, I am graciouſly dealt with; which was generally his anſwer to thoſe who aſked him how he did. At the laſt communion, which he attended in public, on Sunday, September 8, he partook of that ſacred ordinance with the humility and reverence which becomes a ſinner in the preſence of God his Saviour, and at the ſame time with the unſhaken confidence in his mercy, which is peculiar to the true believer. In ſinging, at the concluſion of this awful ſolemnity, a verſe of praiſe and thankſgiving, which he began himſelf, the communicants were impreſſed with ſuch a lively ſenſe of that peace which the world cannot give, that many grateful tears flowed from every eye in the happy aſſembly.

When, through an entire weakneſs of body, he could no longer attend the congregation, ſuch a meaſure of grace was beſtowed upon him, that his private converſation with all who viſited him, had the moſt happy and beneficial influence upon their minds. His thoughts were conſtantly employed in the things of God, and the concerns of his church; ſo that, what he ſaid upon all occaſions was ſo intereſting, that every one who heard him, and whoſe memory could not retain the particulars of what had been ſpoken, lamented afterwards, that he had not preſerved in writing what well deſerved to be remembered.

Being always ready to acknowledge the leaſt aſſiſtance received from others, he could not ſufficiently thank thoſe about him for the kind offices they had done him, and particularly his dear wife, for the great faithfulneſs ſhe had ſhewn,

Digitized by Google

ſhewn, and the tender nurſing care with which he had been attended by her in every ſtage of his illneſs. In this benevolent and grateful ſtate of mind he paſſed the remainder of his life here below. As long as the ability of utterance laſted, whoever came near him in the day-time, or watched with him in the night, was ſenſibly affected with what, out of the fullneſs of his heart, his mouth ſpake. He expreſſed, as well as he was able, the living ſenſe he had of the undeſerved mercy of God, and of the unlimited kindneſs of his friends; giving them the moſt ſalutary advice for their ſpiritual improvement: and ſinging with a cheerful, tho' faultering tone of voice, verſes of praiſe and adoration to Him who had redeemed and waſhed him from his ſins in his own blood.

At length, when he ſeemed no more to have the power of ſpeech, he lay ſtill; and it appeared to them who were preſent with him, that the awful minute of expiration drew near. For a while he was ſcarce perceived to breathe, but all at once he exerted the feeble efforts of diſſolving nature to ſpeak his earneſt deſire to be at home with his moſt gracious Lord: and juſt before the cloſe of all his ſufferings was heard to pray with emphaſis in theſe words: "Dear "Saviour! remember my poor name, and come, come "ſoon." Shortly after his petition was granted, and He, whom his ſoul loved, took him into his eternal ſecurity, on Friday morning September 13, 1771. The witneſſes of his happy departure, were ſtruck with a reverential ſenſation of the peace of God on this occaſion. His reſidence here on earth laſted 60 years, 4 months, 3 weeks, and 1 day. He left two children behind him, a ſon and a daughter, who, with his widow, are ſtill living.

To ſhew the members of the eſtabliſhed church, in a ſtricking

Digitized by Google

ſtricking point of view, the treaſure of ſound doctrine contained in the Book of Common-Prayer, and to endear to them that antient formulary of public devotions, he publiſhed in the year 1765, without his name, A ſhort Summary of Chriſtian Doctrine, by way of queſtion and anſwer, the anſwers being all made in the ſound and ſcriptural words of the Church of England.

He alſo compoſed ſeveral hymns expreſſive of the ſituation and deſires of his own heart, which are inſerted in the brethren's hymn book. Theſe, with other pieces, which he wrote in verſe or proſe at different periods of his life, and have been ſeparately publiſhed, are collected in the ſubſequent pages.

It is the earneſt prayer of the Editor, that every one who reads the preceding narrative, and the ſeveral ſucceſſive parts of this volume, may, by the bleſſing of God, derive both profit and pleaſure *of the beſt ſort* from the peruſal.

And there is no reaſon to apprehend, that the candid and well-diſpoſed, who ſhall pay due attention to that which is contained herein, will be diſappointed of the improvement in grace and knowledge, which they, through the Spirit of Truth, may wiſh to receive from the writings of a man, who, though he was poſſeſſed of ſuch mental powers as too often beget ſelf-eſteem, yet was diſtinguiſhed for meekneſs and humility, which accompanied him to the laſt moment of his life. His invariable concern was not only to give no offence to any, but to do good, as far as he was enabled, to all men; and his greateſt care, to maintain with tender fidelity that connection of heart which he enjoyed with God his Saviour by being cautiouſly obſervant of his will, and conſtantly watchful in preſerving the grace given him as the choiceſt treaſure.

THE

Digitized by Google

THE MARTYRDOM OF IGNATIUS.

Digitized by Google

Digitized by Google

PREFACE.

WHETHER the Reverend Author of the following piece ever intended it for publication is not known. So much is certain, that ſome years before his deceaſe he was not even poſſeſſed of a copy of it; and out of his peculiar modeſty, and perhaps becauſe he knew it was not perfect, according to the generally received rules of the drama, and for ſome other reaſons, he wiſhed that it had not ſtrayed, in manuſcript, into the hands of ſome of his friends, who valued it highly, not only on account of their eſteem for the author, but for its own excellence in point of ſentiment.

Thoſe who had the happineſs to be intimately acquainted with the author, knew that he was of a very ſtudious turn of mind, and could not be ſatisfied with the ſurface and appearance of things, but ſought eagerly after uſeful and neceſſary truth, and was unwearied in his reſearches. This induced him not only to read with great attention the holy ſcriptures, but to ſtudy the fathers of the firſt centuries, believing that in them he ſhould find the ſtrongeſt features of the chriſtian religion, and the fulleſt proofs of what was the doctrine, diſcipline, and temper of the chriſtian church, at and immediately after the times of the apoſtles.

He was at a certain time ſo given up, if we may thus expreſs it, to the company of the fathers, and ſo taken with their manners, that he unintentionally became in his way of thinking, ſpeaking and acting, as though he had lived

Digitized by Google

in the first or second century, and in the closest intimacy with Ignatius, Polycarp, &c.

He had in his youth a great fondness for dramatic pieces, both antient and modern; and though we cannot find that he ever frequented the theatres any where, yet looking upon dramatic writings as a pleasing and impressive manner of conveying ideas and actions to others, we suppose he formed the plan of giving, if not to the public, yet to some of his friends, a representation of the state, principles, and practice of the christians in the first and second century, in a dramatic composition.

He certainly believed, that a piece, wherein the love of Christ, shed abroad in the heart by the Holy Ghost, is set forth as producing the most excellent principles in the human soul, viz. devotion to God, love to our neighbours, humility, forbearance, aptness to forgive, yea, to love and bless even bitter, active, and powerful enemies, would be more suited and edifying to a christian reader, than such as are too much *in vogue* to the reproach of christianity; in which, lust, pride, ambition, &c. are called in to assist in the production of something like virtue, but which cannot be worthy of that name when proceeding from such vile and poisoned sources.

Our author in writing this tragedy adhered to history, and has therefore attended Ignatius at Antioch, and from thence to Rome, by the same road which he travelled. He has given him the same company which he then had; and has presented Ignatius, Polycarp, and the Bishops and Deacons who attended at Smyrna to our view, in such a clear and lively manner, that we are brought into their company, and hear them speak the sentiments written in the epistles of

Digitized by Google

of Ignatius and Polycarp, and see them act agreeable to the most authentic accounts which are handed down to us, of what passed at that time: and the whole performance is so adapted to the spirit of that period, that there is hardly any thing that can be called his but the dress.

What Ignatius speaks to the Romans in the fifth act, is only a version of what he wrote to the christians at Rome.

The reasonings of the two philosophers for and against the christian scheme may be difficult for some readers to understand, but bespeak the genius of the most candid and upright of that class of men in those later times. We wish that the philosophers of our day were always willing to discuss the essential tenets of christianity with the same openness, and to receive the force of truth, grounded upon experience: then would the supercilious sneer of contempt, and the prompt rejection of christianity at the first mentioning it, give way to, at least, a mild and tolerant temper.

We do not present this to the public as a perfect dramatic performance; we are sensible it will not bear, in all respects, to be examined by the strict rules of criticism. The author has not attended to unity of time and place; but for this he will not be blamed by the admirers of Shakespear, or by those who have read the fine tragedies of Jephthah and of John Baptist, by Buchanan. He takes no pains to render the plot intricate, and then to unravel and wind it up, so as to leave the mind filled with amazement at the event; but he follows history, without seeking to awaken the passions, or surprize by uncommon incidents; and yet it is to be hoped, that some will feel many passages and incidents powerfully and usefully.....Had our author himself published it, we are persuaded he would have given it a finishing which it cannot get now.

Digitized by Google

As this piece is therefore not presented to the public as a complete dramatic composition, it can afford no employment for critics in this point of view. And as to those who may be offended with the general scope of this performance, and the general tendency of the doctrines it enforces by no fictitious examples, but with historical faithfulness, they must employ their critical abilities, not on the author, but on the fathers, and even on the apostles themselves; for we cannot help lamenting that the cross, or the power of the incarnation, sufferings, and death of our Lord and Saviour Jesus Christ was, is, and will be, alas! to many foolishness; but to others who are and shall be saved, the power of God and the wisdom of God, 1 COR. i. 18.

The reason that this piece is now published is this: sundry copies of it have been procured by different persons, and some of them are very imperfect. Many, who have read it, have urged that it might be printed; and we were not without apprehensions that it would sooner or later be published from some imperfect or erroneous copy, or by some one who might mar by attempts to mend, and we have seen some such copies: therefore we rather chuse to publish our author as we found him, with the hope that it will be of some use and a blessing to many, by their not only reading, but feeling something of the spirit of the first christians. The operations and fruits of that Spirit that glorifies Jesus, must be the same in all periods of time to the end of the world.

As many readers may be unacquainted with the life of Ignatius, we have been desired to give some account of this blessed martyr; which we will do from the best authorities that have come to our hands.

SOME

SOME ACCOUNT OF

St. IGNATIUS the MARTYR,

WHO WAS ALSO CALLED

THEOPHORUS.

FROM what parents Ignatius ſprung, is not told us; nor is it certain where he was born, but this honor has been aſcribed to Nora in Sardinia.

There is a tradition that he was the little child whom our bleſſed Lord and Saviour ſet before the diſciples, when he told them, that *Except they were converted, and became as little children, they ſhould not enter into the kingdom heaven.* But as the proofs handed down to us are not ſufficient to authenticate this relation, we cannot deliver it as a fact; nor is it material to our purpoſe, as the intention is only to give, from the beſt authorities, ſome account of what the grace of God made Ignatius to be as a chriſtian, a biſhop, and a martyr.

This apppears certain, that he was contemporary and particularly acquainted with the apoſtles of our Lord, and

Digitized by Google

received inſtructions from thoſe firſt and inſpired meſſengers of God our Saviour, and that he and Polycarp were more eſpecially diſciples of St. John.

Having approved himſelf as a chriſtian indeed, and as a devoted and anointed ſervant of our Lord Jeſus Chriſt, he was, upon the deceaſe of Euodius, choſen by the apoſtles Biſhop of Antioch, the metropolis of Syria, and was conſecrated thereunto by them with impoſition of hands.

Thus he muſt have continued many (it is ſaid forty) years in this important function; and we are told, by thoſe who attended him to his martyrdom at Rome, and who gave an account of his death, that "he was a man in all "things like unto the apoſtles;" ſo that he muſt have been, in all reſpects, a worthy and venerable biſhop, approving himſelf in the ſight of all men as a faithful ſteward over the houſhold of God; and that he was, as is ſaid of him, "like a divine lamp illuminating the hearts of the "faithful by his expoſition of the Holy Scriptures."

That he was clothed with humility, appears from all his epiſtles; for though ſo highly eſteemed as a faithful ſhepherd and biſhop, and on the way to receive that which was, in thoſe days, eſteemed the higheſt poſſible honor that a human creature and an heir of grace could poſſeſs, the crown of martyrdom; yet, in writing to the Romans, Smyrnæans, &c. concerning the church of Syria, he ſays of himſelf, "I am even aſhamed to be reckoned as one of "them: for neither am I worthy, being the leaſt among "them, and as one born out of due ſeaſon. But through "mercy I have obtained to be ſomebody, if I ſhall get to "God."

That

Digitized by Google

That the love of God was ſhed abroad in his heart by the Holy Ghoſt, is evident from all he has written. The work of redemption by the incarnation, life, ſuffering, and death of our Lord Jeſus Chriſt, and his reſurrection for our juſtification, being deeply impreſſed on his heart by the Holy Ghoſt, made him a living witneſs of the power of the great ſalvation to all around him, and a conſtant inculcator of the redemption in Chriſt's blood.

We muſt not expect to find in thoſe of his epiſtles which are extant, a regular ſyſtem of divinity. He wrote letters to ſeveral churches, and to Polycarp, when he was hurried to Rome under a guard of rude ſoldiers: we therefore find, that although the great and fundamental truths of the goſpel are aſſerted throughout his epiſtles, yet he only wrote about ſuch caſes as related to their and his own circumſtances at that time.

As the ſpirit of Jeſus infuſes love, meekneſs, forbearance, and the moſt real concord and union, ſo he, as a diſciple of St. John, who learnt it on the breaſt of his gracious Maſter, earneſtly exhorted the churches to remain in brotherly love and union of heart. Thus, in his epiſtle to the Magneſians, he writes, "I ſalute the churches; wiſhing in them an union both of the body and ſpirit of Jeſus Chriſt, our eternal life." Again, "I exhort you to do all things in a divine concord.—Let no one look upon his neighbour after the fleſh; but do you all mutually love each other in Jeſus Chriſt." Again, "Being come together in the ſame place, have one *common* prayer; one ſupplication; one mind; one hope; in love, and in joy undefiled. There is one Lord Jeſus Chriſt, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar, as to one Jeſus

" Chriſt, who proceeded from one Father, and exiſts in " one, and is returned *to one.*" The Trallians he exhorts to " love every one his brother with an unfeigned* heart." To the Philadelphians he writes, " Come all together into " one place with an undivided heart:" and he ſpeaks out of the ſame ſpirit in all his epiſtles.

As this was a ſubject which he urged agreeable to the mind of his beloved Lord and Maſter, ſo he was fired with holy indignation againſt all thoſe who ſought to foment diſſenſions, by introducing doctrines contrary to the mind of Chriſt. He tells the Epheſians, " There are ſome who " carry about the name of Chriſt in deceitfulneſs, but do " things unworthy of God; theſe ye muſt flee, as ye " would ſo many wild beaſts: for they are ravening dogs, " who bite ſecretly: againſt whom you muſt guard your- " ſelves as men hardly to be cured. Wherefore let no one " deceive, as indeed neither are ye deceived, being wholly " the ſervants of God. For inaſmuch as there is no con- " tention among you, which can trouble you, ye muſt " needs live according to God's will." To the Trallians he writes, " Stop your ears, therefore, as often as any one " ſhall ſpeak contrary to Jeſus Chriſt, who was of the race of David, of the virgin Mary." To the Philadelphians, " As becomes the children both of the light and of the truth, " flee diviſions and falſe doctrines: but where your ſhep- " herd is, there do ye, as ſheep, follow after. For there " are many wolves who ſeem worthy of belief, that, with a " falſe† pleaſure, lead captive thoſe that run in the courſe " of God; but in your concord they ſhall find no " place. Be not deceived, brethren: if any one follows " him that maketh a ſchiſm in the church, he ſhall not in- " herit

* Or undivided. † Or evil.

Digitized by Google

" herit the kingdom of God. If any walks after any other " opinion, he agrees not with the paſſion of Chriſt. Love " unity: flee diviſions: be the followers of Chriſt as he was " of the Father.....Where there is diviſion and wrath, God " dwelleth not."

From hence, and many other paſſages in his epiſtles, it appears evident, that there were in his days, as there had been even in the time of the apoſtles, men of corrupt minds, who ſowed ſeeds of diſſenſion among the children of God, and who turned the grace of God into licentiouſneſs; and that he ſaw beforehand reaſon to caution the chriſtians againſt ſuch who ſhould ariſe, perverting the truth, or holding it in unrighteouſneſs; touching whom, he tells the Trallians, " That ſuch confound together the " doctrine of Jeſus Chriſt with their own poiſon, whilſt they " ſeem worthy of belief, as men give a deadly poiſon mixed " with ſweet wine, which he, who is ignorant of it, does, " with the treacherous pleaſure, ſweetly drink in his own " death." He adds, " Wherefore guard yourſelves againſt " ſuch perſons; and that ye will do if ye are not puffed " up." Of ſuch deceivers he ſays, in his epiſtle to the Epheſians, " Thoſe that corrupt‖ families by adultery, " ſhall not inherit the kingdom of God. If therefore they, " who do this according to the fleſh, have ſuffered death; " how much more ſhall he die, who by his wicked doc- " trine corrupts the faith of God, for which Chriſt was " crucified? He§ that is thus defiled ſhall depart into un- " quenchable fire, and ſo he that hearkens† unto him."

He warns the Philadelphians againſt thoſe who preach the Jewiſh law, and adds, " For it is better to receive the " doctrine

‖ Corrupters of houſes. § Such an one defiled. † Hears him.

Digitized by Google

" doctrine of Chriſt from one that has been circumciſed, " than Judaiſm from one that has not. But if either the " one or the other do not ſpeak concerning Chriſt Jeſus, " they ſeem to me to be but as monuments and ſepulchres " of the dead, upon which are only written the names of " men. Flee therefore the wicked arts and ſnares of the " prince of this world, leſt at any time being oppreſſed by " his cunning, ye grow cold in your love."

It is evident that he had to combat againſt various kinds of corrupters of the word of life, and particularly alſo againſt thoſe who oppoſed the ground of our ſalvation, the reality of the incarnation, ſufferings, and death of God our Saviour. Theſe held, that our bleſſed Lord did not take on him true fleſh, nor ſuffered really, but only in appearance, and their principles led them to all looſeneſs and libertiniſm. With a view to this horrible hereſy, which, with many others, began to ſhow their heads in the eaſt, he writes to the Smyrnæans, " I have obſerved that you " are ſettled in an immoveable faith, as if you were nailed " to the croſs of our Lord Jeſus Chriſt, both in the fleſh " and in the ſpirit; and are confirmed in love through the " blood of Chriſt; being fully perſuaded of thoſe things " which relate unto our Lord, who truly was of the race " of David according to the fleſh, but the Son of God ac- " cording to the will and power of God; truly born of the " virgin and baptized of John, that ſo all righteouſneſs " might be fulfilled by him. He was alſo truly crucified " by Pontius Pilate, and Herod the tetrarch, being nailed " for us in the fleſh; by the fruits of which *we are*, even " by his moſt bleſſed paſſion, that he might ſet up a token " for all ages through his reſurrection, to all his holy and " faithful ſervants, whether they be Jews or Gentiles, in " one body of his church.

" Now

Digitized by Google

" Now all theſe things he ſuffered for us, that we might " be ſaved. And he ſuffered truly, as he alſo truly raiſed " up himſelf: and not as ſome unbelievers ſay, that he only " ſeemed to ſuffer, they themſelves only ſeeming to be. " And as they believe, ſo ſhall it happen unto them; when " being diveſted of the body they ſhall become mere ſpirits.*

" But I know that even after his reſurrection he was in the " fleſh; and I believe that he is ſtill ſo. And when he came " to thoſe who were with Peter, he ſaid, Take, handle me, " and ſee that I am not an incorporeal dæmon. And " ſtraightway they felt him, and believed, being convinc- " ed both by his fleſh and ſpirit. For this cauſe they de- " ſpiſed death, and were above it. But after his reſurrec- " tion he did eat and drink with them, as he was fleſh; al- " though, as to his ſpirit, he was united to his Father.

" Now theſe things I put you in mind of, not queſtion- " ing but that you yourſelves believe that they are ſo. But " I arm you before hand againſt certain beaſts in the ſhape " of men, whom you muſt not only not receive, but, if it " be poſſible, not meet with." However, he exhorts them to pray for their repentance.

It is evident that he looked upon the manifeſtation of God in the fleſh, and his living, ſuffering, and dying the accurſed death of the croſs for us, as the great and effectual cauſe of our ſalvation, of the union between Chriſt and his members, and of the oneneſs of the individuals with him and with each other, by conſtant declarations to this effect. In his epiſtle to the Epheſians he ſays, " Let my life " be ſacrificed for the doctrine of the croſs, which is in- " deed

* Incorporeal and dæmoniacs.

Digitized by Google

" deed a ſcandal to unbelievers, but to us is ſalvation and " eternal life. Where is the wiſe man? Where is the diſ- " puter? Where is the boaſting of thoſe who are called " wiſe? For our God, Jeſus Chriſt, was, according to " the diſpenſation of God, conceived† in the womb of " Mary of the ſeed of David, by the Holy Ghoſt."

Speaking farther on this ſubject he ſays that this new Star ſhone and ſent out its light above all other ſtars. " Hence, ſays he, all the power of magic was diſſolved, " and every band of wickedneſs was deſtroyed; men's " ignorance was taken away, and the old kingdom aboliſh- " ed; God himſelf appearing‡ in the form of a man for the " renewal of eternal life." To the Philadelphians he writes, after ſpeaking of thoſe who, out of ſtrife and a ſpi- rit of criticiſm, rejected or perverted the goſpel, " To me " Jeſus Chriſt is inſtead of all the uncorrupted monuments " in the world: together with thoſe undefiled‖ monu- " ments, his croſs, and death, and reſurrection, and the " faith which is by him; by which I deſire, through your " prayers to be juſtified." In his addreſs to the church at Tralles in Aſia, he calls them, " Beloved of God the Fa- " ther of Jeſus Chriſt, elect, and worthy of God, having " peace through the fleſh, and blood, and paſſion of Jeſus " Chriſt our hope, in the reſurrection which is by him." In his ſalutation to the church of Philadelphia, he ſays that it " has obtained mercy, being fixed in the concord of God, " and rejoicing evermore in the paſſion of our Lord, and " being fulfilled in all mercy through his reſurrection: ' which' he adds, " I ſalute in the blood of Jeſus Chriſt, " which is our eternal and undefiled joy." In his epiſtle to the Smyrnæans he writes, " I ſalute your very worthy " biſhop,

† Carried. ‡ Being made manifeſt. ‖ Untouched.

Digitized by Google

" biſhop, and your venerable preſbytery, and your dea-
" cons my fellow ſervants, and all you in general, and
" every one in particular, in the name of Jeſus Chriſt,
" and in his fleſh and blood, and in his paſſion and reſur-
" rection, both bodily and ſpiritually, and in the unity
" of God with you."

Thus the ſtupendous work of redemption by our Lord Jeſus Chriſt was to him the foundation of all hope, and the root from whence every happy principle in the heart and every good fruit in the walk and converſation of man muſt ſpring. Yet far from looking upon chriſtianity as the philoſophers did upon their ſyſtems, as a matter of pleaſing ſpeculation only, he knew it to be powerfully operative. He therefore ſays, in his epiſtle to the Epheſians, " Chriſtianity is not the work of an outward pro-
" feſſion, but ſhews itſelf in the power of faith, if a man
" be found faithful unto the end." And to the Romans he ſays, " A chriſtian is not a work of opinion, but of
" greatneſs of mind." He therefore, writing to the Epheſians, recommends faith and love, which he ſays " are the
" beginning and end of life: for faith is the beginning,
" and the end is love; and theſe two joined together§ are
" of God; but all other things, which concern a holy life,
" are the conſequences of theſe." He therefore exhorts,
" Let us do all things as becomes thoſe who have God
" dwelling in them, that we may be his temples, and he
" our God." To the Trallians he writes, " Whereas ye
" are ſubject to your biſhop as to Jeſus Chriſt, ye appear
" to me to live not after the manner of men, but according
" to Jeſus Chriſt, who died for us, that ſo believing in his
" death, ye might eſcape death.

Beſides

§ Being in unity.

Digitized by Google

Beſides his inſtructions to love one another, he exhorts the Epheſians to "pray without ceaſing for other "men; for," he adds, "there is hope of repentance in "them, that they may attain unto God. Let them there-"fore at leaſt be inſtructed by your works, *if they will be* "*no other way*. Be ye mild at their anger, humble at their "boaſting: to their blaſphemies, *return* your prayers; to "their error your firmneſs in the faith: when they are "cruel, be ye gentle; not endeavouring to imitate their "ways: let us be their brethren in all kindneſs and mo-"deration, but let us be followers of the LORD; for who "was ever more unjuſtly uſed, more deſtitute, more de-"ſpiſed? that ſo no herb of the devil may be found in you: "but you may remain in all holineſs and ſobriety, both of "body and ſpirit, in Chriſt Jeſus."

From hence, and much more which we might add from his own words, it is obvious what was the ſpirit, temper, and walk of Ignatius, who was well aware of the inſufficiency of words, and the neceſſity of reality, as he ſays to the Epheſians, "It is better for a man to hold his peace, "and *be*,† than to ſay *he is a chriſtian*, and not to be, It is "good to teach, if what he ſays he does *likewiſe*." And again he ſaith, "No man profeſſing a *true* faith, ſinneth; "neither does he who has love, hate *any*. The tree is made "manifeſt by its fruits; ſo they, who profeſs themſelves "to be chriſtians, are known by what they do."

We cannot diſcover his character and conduct as a biſhop, better than by the advice which he gives his beloved brother, co-diſciple, and afterwards fellow martyr, Polycarp; as a ſketch of the tenour of his own temper and walk in that important function, he writes:

"I be-

† Speaking and not to be.

Digitized by Google

"I beſeech thee, by the grace of God, with which thou "art clothed, to preſs forward in thy courſe, and to ex- "hort all others that they may be ſaved. Maintain thy "place with all care, both of body and ſpirit: make it thy "endeavour to preſerve unity, than which nothing is bet- "ter. Bear with all men, even as the Lord with thee. "Support all in love, as alſo thou doſt. Pray without "ceaſing. Aſk more underſtanding than what thou al- "ready haſt. Be watchful, having thy ſpirit always awake. "Speak with every one according as God ſhall enable "thee. Bear the infirmities of all, as a perfect combatant. "If thou ſhalt love the good diſciples what thanks is it? but "rather do thou ſubject in meekneſs thoſe that are miſchiev- "ous. Every wound is not healed by the ſame plaiſter: "if the acceſſions of the diſeaſe be vehement, mollify them "with ſoft remedies: be in all things wiſe as a ſerpent, "and harmleſs as a dove. Be ſober as a combatant of God. "Let not thoſe that ſeem worthy of credit, but teach other "doctrines diſturb thee. Stand firm and immoveable as an "anvil when it is beaten upon. It is the part of a com- "batant to be wounded, and yet to overcome," *&c.*

Here we may ſee the picture of Ignatius as a biſhop.—He exhorts all the churches to whom he wrote, to love, honor, and obey their biſhops, preſbyters, and deacons, as highly neceſſary for their own edification, the maintaining of unity, and preventing the machinations of Satan.

He had a foreboding and earneſt deſire to become a martyr, and wiſhed for nothing more than to ſeal with his death the truth of the goſpel to which he had borne ſuch a loud and convincing teſtimony for ſo many years. However, he eſcaped the ſtorms of the various perſecutions under Domitian, although he withſtood the raging flood, by ſupporting

Digitized by Google

ſupporting and ſtrengthening thoſe who were ready to ſink in theſe times of trial, and ſuch who were not as yet well grounded in the faith.

Though the church at Antioch, and throughout all Syria, certainly rejoiced at his being ſtill left among them, as one who fed the church of God which he had purchaſed with his own blood; and he rejoiced greatly himſelf, when the perſecution abated, at the tranquillity of his church; yet he was troubled as to himſelf, that he had not been thought worthy to ſuffer for his Lord, as though he had not attained to a true love of Chriſt, nor was come up to the pitch of a perfect diſciple.....Continuing therefore ſome years longer with his Church, as a faithful and approved ſhepherd, he at length attained to the ſummit of his wiſhes.

Trajan,* in the nineteenth year of his empire, coming from his conqueſt of the Scythians and Dacians, and many other nations, looked upon it as needful to the rendering his dominion abſolute and univerſal, to ſubdue the ſpirit of the chriſtians, and oblige them " to worſhip the Devil, " with all other nations." The perſecution was renewed; and fear came upon the chriſtians as they muſt either ſacrifice or die. On this account our valliant ſoldier of Jeſus Chriſt, being in fear for the church of Antioch, and hoping thereby to avert the ſtorm, was voluntarily brought before Trajan, who was then at Antioch in his way to Armenia and the Parthians againſt whom he was haſtening.

Being come into the preſence of Trajan, the emperor ſaid unto him,

What

* The relation of the martyrdom of St. Ignatius,

Digitized by Google

What a wicked wretch† art thou, thus to endeavour to tranſgreſs our commands, and to perſuade others alſo to do the like, to their deſtruction!

Ignatius anſwer'd: No one ought to call Theophorus after ſuch a manner; foraſmuch as all wicked ſpirits are departed far from the ſervants of God. But if becauſe I am a trouble to theſe evil ſpirits, you call me wicked, with reference to them, I confeſs the charge: For having within me Chriſt the heavenly King, I diſſolve all the ſnares of thoſe devils.

TRAJAN replied: And who is Theophorus?

IGN. He who has Chriſt in his breaſt.

TRAJ. And do not we then ſeem to thee to have the gods within us, who fight for us againſt our enemies?

IGN. You err in that you call the evil ſpirits of the heathens GODS; for there is but ONE GOD, who made heaven and earth, and the ſea, and all that are in them: And ONE JESUS CHRIST his only begotten Son; whoſe kingdom may I enjoy!

TRAJ. His kingdom, you ſay, who was crucified under Pontius Pilate?

IGN. HIS, who crucified my ſin, with the inventor of it, and has put all the deceit and malice of the devil under the feet of thoſe who carry him in their heart.

† Or devil.

Digitized by Google

TRAJ. Doſt thou then carry him that was crucified within thee?

IGN. I do; for it is written, "I will dwell in them and "walk in them."

THEN TRAJAN pronounced this ſentence againſt him:

"FORASMUCH as Ignatius has confeſſed that he carries "about within himſelf Him that was crucified, we com-"mand that he be carried bound by ſoldiers to Great Rome, "there to be thrown to the beaſts, for the entertainment "of the people."

When the holy martyr heard this ſentence, he cried out with joy, *I thank thee, O* LORD, *that thou haſt vouchſafed to honour me with a perfect love towards Thee, and haſt made me to put on iron bonds with thy apoſtle Paul.*

Having ſaid this, he with joy put on his bonds; and having firſt prayed for the church and commended it with tears unto the Lord, he was hurried away, like a choice ram, the leader of a good flock, by the brutiſh ſoldiers, in order to his being carried to Rome, there to be devoured by the blood-thirſty beaſts.

Many have expreſſed their ſurprize, and ſought for the reaſons which induced the emperor to ſend this perſon, loaded with years, ſuch a long and irkſome journey, to meet a death which could have been inflicted upon him at Antioch. Whether it was done out of a kind of humanity (for Trajan was in general not inhuman) that he might have time to conſider of the terrible death he was to die, and through fear, and, by being harraſſed by the incon-veniencies

Digitized by Google

veniencies and afflictions he ſhould be expoſed to on the road, he might be induced to renounce the faith, and to ſacrifice to idols; by which means alſo Trajan would have obtained a complete victory, and be enabled to lead in triumph, to the temples of the idols, a man, a biſhop, who had been ſo many years one of the brighteſt ornaments and a pillar of the church. Or whether, as it is ſaid, he was adviſed by the ſenate to paſs this ſentence, leſt, by his being put to death at Antioch, he ſhould be rendered ſtill dearer to the people there. Whatever may have been the reaſon, there ſeems evidently a hand of divine providence in it, as he became a living witneſs and monument of the grace and ſalvation of our Lord Jeſus Chriſt where-ever he came; encouraging the biſhops and miniſters, and giving the moſt lively exhortations, and adminiſtering conſolation to the churches, not only to thoſe through which he paſſed, but by his epiſtles to thoſe round about. By this means we have alſo a ſpecimen and taſte of the ſpirit of that period of the church.

He left Antioch, and entered upon his journey with joy, and greatly deſirous to ſuffer, and came to Seleucia; ſailing from thence, after great fatigue, he arrived at Smyrna; where, leaving the ſhip, he haſtened to ſee Polycarp, his fellow ſcholar, who was biſhop there. For in the *relation of his martyrdom*, it is added, "They had both of them "been formerly the diſciples of St. John."

His joy was great to meet again and converſe with his beloved Polycarp, which appears from what he writes to Polycarp, after their interview, from Troas: "I exceedingly give thanks that I have been thought worthy to "behold thy bleſſed‡ face, in which may I always rejoice

‡ Innocent.

"in God!" In this meeting, it is ſaid that Ignatius "communicated ſome ſpiritual gifts to Polycarp, and glo-"ried in his bonds." He alſo, in his epiſtle to Polycarp, ſeems to intimate to him, that he (Polycarp) ſhould attain to the crown of martyrdom, by telling him, "That he "ſhould alſo be a combatant of God:" the crown propoſed to him being immortality and eternal life; and adds, "Concerning which thou art alſo fully perſuaded, I will "be thy ſurety in all things, and my bonds, which thou "haſt loved."

The great eſteem in which he was held by the churches was ſuch, that they ſent deputies from the churches and cities in Aſia to attend and comfort him, and to receive ſome advantages by his communicating unto them thoſe gifts of grace which he partook of in ſuch an abundant meaſure. And we find this deputation was of ſuch a nature, that the churches are ſaid to have attended him by their biſhops, and prieſts, and deacons. Of thoſe with him at Smyrna, we find the following expreſsly mentioned in his epiſtles; "Oneſimus, biſhop of Epheſus," touching whom he writes to the Epheſians, "who by inexpreſſible "love is ours;" and ſtiles him "an excellent biſhop."

Damas, biſhop of Magneſia, concerning whom he exhorts the Magneſians "not to uſe him too familiarly on ac-"count of his youth, but to yield all reverence to him; "as I perceive (adds he) that your holy preſbyters do, not "conſidering his age,‖ which is indeed young, but as be-"comes thoſe who are prudent in God, ſubmitting to him, "or rather not unto him, but to the Father of our Lord "Jeſus Chriſt the biſhop of us all." Polybius, biſhop of Tralles,

‖ Seeming youthful State.

Digitized by Google

Tralles, of whom he writes to the Trallians, "In effect I "saw your whole church in him. I seemed to find you, as "also I knew that ye were the followers of God." And again, "I have received and even now have with me the "pattern of your love in your bishop; whose very look is "instructive, and whose mildness powerful; whom I am "persuaded, the very atheists themselves cannot but re-"verence:" so that beside himself and Polycarp, these bishops are mentioned by him as being with him at Smyrna. Of presbyters, we find the following mentioned, Bassus and Apollonius of Magnesia; and of deacons, Burrhus, Euplus, and Fronto of Smyrna, Ephesus and Sotio of Magnesia, besides the presbyters and deacons of Smyrna, and probably from other churches, whose names are not mentioned. Indeed it seems, by what is written, as if there was a general convocation of the churches in Asia; and we may suppose that there were some even from Rome, as we find he writes his epistle from thence to the Romans with the direct intention to prevent their taking any steps to hinder the execution of Trajan's sentence. Moreover he writes to the Romans, "There is now with "me Crocus, most beloved of me. As for those which "are come from Syria, and are gone before me to Rome "to the glory of God, I suppose you are not ignorant of "them."

We must still add to the number of those with him at Smyrna, Philo, the deacon of Cilicia, of whom he says, in his epistle from Troas to the Philadelphians, that he was "a most worthy man; he still ministers unto me in "the word of God, together with Rheus of Agathopolis, a "singular good person, who has followed me from Syria, "not regarding his life." He also mentions them honourably in his epistle to the Smyrnæans....These two seem to have

Digitized by Google

been his conſtant companions and attendants on this his uncouth pilgrimage, and even to his death.

In this aſſembly of the biſhops, preſbyters, deacons, and brethren from ſo many churches, he firſt of all intreated the whole church, but more particularly Polycarp, to contend with God in his behalf, that, being ſuddenly taken by the beaſts from the world, he might appear before the face of Chriſt. We may naturally ſuppoſe that he then recommended to Polycarp and to the aſſembly, that they would take care of his church, and ſee that it was provided with a worthy ſucceſſor. This was evidently a ſubject of their conference, as he urges it in all his epiſtles. He writes from Troas to Polycarp as follows: "It will be very fit, "O moſt worthy Polycarp, to call a ſelect council, and "chuſe ſome one whom ye particularly love, and who is "patient of labour, that he may be the meſſenger of God; "and that, going to Syria, he may glorify your inceſſant "love to the praiſe of Chriſt. A chriſtian has not the pow-"er of himſelf, but muſt be always at leiſure for God's ſer-"vice. Now this work is both God's and your's, when ye "ſhall have perfected it." In his letters to the other churches he deſires them to ſend delegates from thence to Antioch, on the one hand to comfort, and on the other to congratulate his flock on account of the abatement of the perſecution of which he had heard on the way, to his great joy; and he requeſts Polycarp to write to the ſame effect to thoſe churches to which he himſelf could not write.

Thus, with a terrible death in view, and to which he was haſtening, in the midſt of all the diſtreſſing circumſtances attending his irkſome journey, and his being hurried and ſeized by his ſavage guards; yea, and in the enjoyment of the love of his brethren, he could not forget his dearly beloved

Digitized by Google

loved flock, which not man, but God had committed to his charge. We muſt alſo conclude, that they conſered about the ſtate of all the churches, as he ſeems, by his epiſtles to thoſe to whom he could write, to have a thorough knowledge of their ſtate by the advice he gave unto them: then he opened unto them the dangers to which they were expoſed, and the hour of temptation approaching unto them. And finally, he was not "wanting in returning a recompence to the churches who came to meet him by their "governors; and he ſent letters of thanks to them, which "diſtilled ſpiritual grace, with prayer and exhortation."

From Smyrna he wrote epiſtles to the churches of Epheſus, Magneſia, Tralles, and Rome.....It has been already obſerved, that his epiſtle to the Romans was evidently written with a view to diſſuade them from attempting to reſcue him from the jaws of the lions; but to ſhew how much he was convinced that it was fitting that he ſhould ſeal the truth, in which he had enjoyed the moſt ſolid happineſs, by his death, and how ardently he wiſhed for the crown of martyrdom, we will quote his own expoſtulations to the Romans:

"I hope ere long to ſalute you, if it be the will of God "to grant me to attain unto the end I long for. For the "beginning is well diſpoſed, if I ſhall but have grace with"out hindrance to receive what* is appointed for me. But "I fear your love, leſt it do me an injury. For it is eaſy "for you to do what you pleaſe; but it will be hard for "me to attain unto God, if you ſpare me. I ſhall never "hereafter have ſuch an opportunity of attaining unto "God. If you ſhould be ſilent on my behalf, I ſhall be

* My let-

" made partaker of God: but if you ſhall love my body,
" I ſhall have my courſe again to run. Wherefore ye can-
" not do me a greater kindneſs than to ſuffer me to be ſa-
" crificed to God, now that the altar is already prepared:
" that when ye are gathered together in love, ye may give
" thanks to the Father through Jeſus Chriſt; that he has
" vouchſafed to bring a biſhop of Syria unto you, being
" called from the eaſt to the weſt. For it is good for me to
" ſet from the world, that I may riſe again unto Him.

" Ye have never envied any one. Only pray for me,
" that God would give me both outward and inward
" ſtrength. Nothing is good that is ſeen. For even our
" God Jeſus, now that he is in the Father, does ſo much
" the more appear. I write to the churches ſignifying to
" them all, that I am willing to die for God, unleſs you
" hinder me. I beſeech that you ſhew not an unſeaſonable
" good-will towards me. Suffer me to be food to the
" beaſts, by whom I ſhall attain unto God. For I am the
" wheat of God, and ſhall be ground by the teeth of the
" wild beaſts, that I may be found the pure bread of Chriſt.
" Rather encourage the beaſts, that they may become my
" ſepulchre: then ſhall I be truly the diſciple of Chriſt,
" when the world ſhall not ſee ſo much as my body. Pray
" therefore unto Chriſt for me, that by theſe inſtruments
" I may be made a ſacrifice to God. I do not, as Peter and
" Paul, command you. They were apoſtles, I a con-
" demned man. They were free, but I am even to this
" day a ſervant. But if I ſhall ſuffer, I ſhall then become
" the freeman of Jeſus Chriſt, and ſhall riſe free.* And
" now, being in bonds, I learn not to deſire any thing.†

" All

* Free in him. † Worldly or vain things.

Digitized by Google

" All the ends of the world, and the kingdoms of it, will " profit me nothing: I would rather die for Jesus Christ, " than rule to the utmost ends of the earth. Him I seek, who " died for us, Him I desire that rose again for us. This " is the gain that is laid up for me.

" Pardon me, my brethren; ye shall not hinder me from " living: nor, seeing I desire to go to God, may you se- " parate me from him for the sake of this world, nor seduce " me by any of the desires of it. Suffer me to enter into " pure light; where, being come, I shall be indeed the " servant of God. Permit me to imitate the passion of my " God. If any one has Him within himself, let him con- " sider what I desire, and let him have compassion on me, " as knowing* how I am straightened.

" The prince of this world would fain carry me away, " and corrupt my resolution towards my God. Let none of " you therefore help him: rather do ye join with me, that " is, with God. Though I am alive at the writing of this, " yet my desire is to die. My love is crucified; and there " is not any fire within me that loves matter, but living " and speaking water saying within me, Come to the Fa- " ther. I take no pleasure in the food of corruption, nor in " the pleasures of this life. I desire the bread of God, which " is the flesh of Jesus Christ; and the drink that I long for " is his blood, which is incorruptible love.†

" I have no desire to live any longer after the manner " of men; neither shall I, if you consent. Be ye therefore " willing, that ye yourselves also may be pleasing to God. " exhort you in a few words. I pray you believe me.

" Jesus

* What constrains me. † And perpetual life.

Digitized by Google

"Jesus Christ will shew you that I speak truly. My "mouth his without deceit, and the Father truly hath spoken "by it. Pray therefore for me, that I may accomplish "what I desire. If I shall suffer, ye have loved me; but if "I shall be rejected, ye have hated me."

It is probable, that the Romans had represented to him the terrors of the death that was prepared for him, with a view to obtain his consent, that they might persuade the people not to desire his being brought forth to be devoured by the beasts, as he writes so strongly upon this subject; "may I enjoy the wild beasts that are prepared for me: "which also I wish may exercise all their fierceness upon "me; and whom for that end I will encourage, that they "may be sure to devour me, and not serve me as they have "done some, whom out of fear they have not touched. "But and if they will not do it willingly, I will provoke "them to it. Pardon me in this matter; I know what is "profitable for me. Now I begin to be a disciple; nor "shall any thing move me, whether visible or invisible, "that I may attain to Christ Jesus.....Let fire and the cross; "let the companies of wild beasts, let breakings of bones, "and tearing of members; let the shattering in pieces of "the whole body, and all the wicked torments of the devil "come upon me, only let me enjoy Jesus Christ."

Having employed the time he was allowed to spend in Smyrna, in the most useful and edifying manner, and, as the *relation of his martyrdom* tells us, "Having thus "strengthened such of his brethren at Rome as were a-"gainst his martyrdom, by this epistle, as he desired; set-"ing sail from Smyrna (for he was pressed by the soldiers "to hasten to the public spectacles at Great Rome, that, "being delivered to the wild beasts in sight of the Roman people,

" people, he might receive the crown for which he ſtrove) " he came to Troas."

We find that the churches of Smyrna and Epheſus, out of their great love and eſteem for him, ſent one to attend him to Troas, as he writes to the church at Philadelphia, " The love of the brethren that are at Troas ſalutes you: " from whence alſo I now write by Burrhus, (Polycarp's " own deacon) who was ſent together with me by thoſe of " Epheſus and Smyrna for reſpect's ſake."

He muſt have made ſome ſtay at Troas, as from thence he wrote letters to Polycarp, to the Philadelphians, and Smyrnæans.

He was conſtantly met on the road, as far as the knowledge of his route could reach, by meſſengers from the neighbouring churches; of this he makes mention to the Romans: " My ſpirit ſalutes you, and the love of the " churches that have received me, in the name of Jeſus " Chriſt, not as a paſſenger; for even they that were not " near to me in the way, have gone before me to the next " city to meet me."

Of his journey from Troas to Rome, we have the following account in *the relation of his martyrdom:*

" From whence *(Troas)* going on, being brought to Nea- " polis, he paſſed Philippi, through Macedonia, and that " part of Epirus which is next to Epidamnus; having found " a ſhip in one of the ſea-ports, he ſailed over the Adria- " tic Sea; and from thence entering into the Tyrrhene, " and paſſing by ſeveral iſlands and cities, at length he ſaw " Puteoli, which being ſhewed to the holy man, he haſt-

" ened

"ened to go forth, being desirous to walk from thence, in "the way that Paul the apostle had gone: but a violent "wind arising, and driving on the ship, would not suffer "him so to do: wherefore commending the love of the "brethren in that place, he sailed forward. And the wind "continuing favourable to us, in one day and a night we "indeed were unwillingly hurried on, as sorrowing to "think of being separated from this holy martyr: but to "him it happened just according to his wish, that he might "go sooner out of the world, and attain unto the Lord "whom he loved. Wherefore sailing into the Roman "port, and those impure sports being at an end, the soldiers "began to be offended at his slowness, but the bishop with "great joy complied with their hastiness.

Having brought Ignatius thus far towards the end of his journey, and the attainment of his highest wishes, we cannot but observe, that he seems to have been led by the hand of God this long and tedious way, that he might be a monument of the power of grace to the churches through which he passed, and a proof that he did not bear the name of Theophorus in vain, but that Christ was in him the hope of glory, and the principle of action. Thus his occupation on the way, was to shew to unbelievers what the redemption in the blood of Christ, when sealed by the Spirit, produces in the human heart, and brings forth in the walk and conversation, even under the severest trials, and to encourage and strengthen the zeal and faith of the churches. That all desired to have some testimonies of his walk and conversation, is evident, as Polycarp in his epistle to the Philippians writes, "What you know of Ignatius, and "those that are with him, signify unto us." And Polycarp, by Ignatius's own desire, and by the desire of the Philippians

Digitized by Google

Philippians and other churches, ſent to them Ignatius's epiſtles, "together with what others of his were come to "his hands."

The length and various difficulties of his journey muſt have been very trying to him, when we conſider his great age, being upwards of eighty, his being in bonds, and ſubject to rude heatheniſh ſoldiers, unaccuſtomed to humaniy. As to his bonds, inſtead of murmuring on their account, he prized them highly as moſt coſtly ornaments, or, as he calls them, "Spiritual jewels."

As to the treatment which he received from his keepers, we can have no better account than that which he himſelf gives of it: he writes to the Romans from Syria, even unto Rome, "I fight with beaſts both by ſea and land, both "night and day; being bound to ten leopards, that is to "ſay, to ſuch a band of ſoldiers, who, though treated with "all manner of kindneſs, are the worſe for it." But he adds, "I am the more inſtructed by their injuries, yet am "I not therefore juſtified."

The writers of the *relation of his martyrdom* proceed as follows:

"Being ſoon forced away from the Port, ſo called, we "forthwith met the brethren from Rome, (for the report of "what concerned the holy martyr was ſpread abroad) who "were full of fear and joy; for they rejoiced in that God "had vouchſafed them the company of Theophorus, but "were afraid when they conſidered that ſuch a one was "brought thither to die. Now ſome of theſe he com-"manded to hold their peace, who were the moſt zealous "for his ſafety, and ſaid, *That they would appeaſe the people, that*

Digitized by Google

" *that they ſhould not deſire the deſtruction of the juſt.* He " preſently knowing this by the Spirit, and ſaluting all of " them, deſired that they would ſhew a true love to him, " diſputing yet more with them than he had done in his " epiſtles, and perſuading them not to envy him who was " haſtening unto the Lord."

This controverſy of love and zeal between the aged and fatigued biſhop, and the loving and tenderly affected Roman brethren, muſt have been very moving, and was probably the hardeſt trial that Ignatius met with on his whole journey. That he overcame what he regarded as a miſtaken effect of their love, is a proof of the ardour of heart and burning zeal of the brethren in thoſe days of genuine chriſtianity, as likewiſe the readineſs to ſubmit, even in the moſt tender and delicate point, to the deſire of this ancient ſervant of the Lord Jeſus Chriſt. When he had gained his point, we are told, " All the brethren kneeling " down, he prayed to the Son of God in behalf of the " churches, that he would put a ſtop to the perſecution, " and continue the love of the brethren towards each other. " Which being done, he was with all haſte led into the " amphitheatre, and ſpeedily, according to the command " of Cæſar before given, thrown in, the end of the ſpec- " tacles being at hand: for it was then a very ſolemn day, " called in the roman tongue the XIIIth of the Calends of " January,* upon which the people were more than or- " dinarily wont to be gathered together.

" Thus was he delivered to the cruel beaſts, near the " temple, by wicked men; that ſo the deſire of the holy " martyr

* 20th day of December.....Sura and Synecius were conſuls.

" martyr Ignatius might be accomplished, as it is written, " The desire of the righteous is acceptable.†"

It appears that the beasts did their work so effectually, that they left but a few fragments of his body; only the greater and harder part of his bones remained; which were carried to Antioch.

Thus Ignatius obtained his wish, and shewed more true heroism, wisdom and fortitude, as it proceeded from unfeigned and ardent love to his gracious Lord and Saviour, and a joyful and assured hope of a blessed immortality in the presence of his God who died for his sins, than Trajan in all his conquests.

In the *relation of his martyrdom*, it is further said, "that " some of the brethren being together watching and pray- " ing with tears unto God, to shew them what had been " done, they had particular displays of the blessedness of " Ignatius."

The year in which he suffered martyrdom is not positively ascertained; but this is plain, that it was between the years of our Lord 107 and 116.

The writers of the *relation of his martyrdom* declare, that they were eye-witnesses; and conclude it by saying, "We " have made known to you both the day and time; that " being assembled together, according to the time of his " martyrdom, we may communicate with the combatant " and most valiant martyr of Christ, who trod under foot " the Devil, and perfected the course he had piously de- " sired,

† Proverbs x, 24.

Digitized by Google

" fired, in Chriſt Jeſus our Lord; by whom, and with " whom, all glory and power be to the Father, and the " Bleſſed Spirit, for ever and ever.....Amen."

His memory was dear to the churches, and he was pointed out by Polycarp, in his epiſtle to the Philippians, as an example unto them. He writes, " I exhort all of you that " ye obey the word of righteouſneſs, and exerciſe all pa- " tience; which ye have ſeen ſet before your eyes, not " only in the bleſſed Ignatius, and Zoſimus, and Rufus, " but in others among yourſelves, and in Paul himſelf, and " the reſt of the apoſtles; for they loved not this preſent " world, but him who died, and was raiſed again by " God for us."

SOME

SOME ACCOUNT OF POLYCARP.

As Polycarp is ſo often mentioned, and is a principal character in the Tragedy which gave occaſion to this account of Ignatius, we will ſay a few words of him alſo:

HE was born in the Eaſt, and was ſold in his childhood to a certain noble matron, whoſe name was Caliſto, bred up by her, and at her death made heir to all her eſtate, which, though very conſiderable, he ſoon ſpent in works of love and mercy.

He received his chriſtianity from Bucolus, biſhop of Smyrna, by whom he was made deacon and catechiſt of that church; and having diſcharged thoſe offices with univerſal approbation, he was, after the deceaſe of Bucolus,

Digitized by Google

made bishop by the apostles, and particularly by St. John, whose disciple he had been with Ignatius.

His character in his function was great; and so well known, that his enemies, before his death, cried out, that he should be thrown to the lions, saying, "*This is the doc-*" *tor of Asia, the father of the christians, and the overthrower* " *of our gods.*" And when he was burnt, they persuaded the governor not to let his friends carry away any of his remains, *lest*, said they, *the christians forsaking him that was crucified, should begin to worship Polycarp.* He was greatly esteemed throughout all Asia, and was called the prince and the ruler of Asia, and his influence extended even to Rome.

Though both Ignatius and Polycarp foresaw that the latter should also suffer martyrdom, yet he continued many years after Ignatius's death at the head of his church, till, according to the most probable accounts, he also obtained the martyr's crown, in the year of our Lord 147, under the reign of Antonius Pius, when persecution raged, and many christians were thrown to the wild beasts. But when the beasts would not seize and devour Gemnicus, though he provoked them to it, the multitude cried out, *Take away those wicked wretches; let Polycarp be looked out.* When Polycarp heard that he was called for, he resolved to stay in the city; but being persecuted, he at length departed to a village not far off, where he stayed some time in prayer. Hearing that his pursuers were near at hand, he withdrew to another village, where he was found, being betrayed: he might have escaped but would not, saying, *The will of the Lord be done.* His conduct had such an effect, that some of the soldiers began to repent. The guards setting him on an ass, brought him into the city, being on the great sab-

bath,

Digitized by Google

bath*. Herod the chief officer met him, and taking him into his chariot, perſuaded him, ſaying, *What harm is there in ſaying, Lord Cæſar, and ſacrifice, and ſo be ſafe, &c?* But he not being to be moved, they threw him violently out of the chariot, and hurt his thigh; however, he went on briſkly, as though not hurt, and was brought to the liſts. The proconſul took much pains to perſuade him to reproach Chriſt: But Polycarp anſwered, *Eighty and ſix years have I now ſerved Chriſt, and he has never done me the leaſt wrong: how then can I blaſpheme my King and Saviour?* Much more was ſaid and replied. At length he was committed to the flames, and received the crown of his martyrdom on the 26th of March, being the Great Sabbath, in the year 147, and near forty years after the death of Ignatius.

* The Saturday between Good Friday and Eaſter Sunday.

Digitized by Google

DRAMATIS PERSONÆ.

IGNATIUS, Biſhop of Antioch, ſurnamed Theophorus.
AGATHOPUS, PHILO, } Deacons.
TRAJAN, the Roman Emperor.
POLYCARP, Biſhop of Smyrna.
ONESIMUS, POLYBIUS, DAMAS, } Meſſengers of the Churches.
ROMAN CHRISTIANS.
TWO PHILOSOPHERS.
CLAUDIUS, a Soldier.
Other SOLDIERS.
DIRCE, Deaconeſs of Antioch.
CATECHUMENS. PENITENTS.

Digitized by Google

THE

MARTYRDOM

OF

St. IGNATIUS,

ACT I.....SCENE I.

SCENE ANTIOCH.....*An open place before Ignatius's door.*

PHILO, AGATHOPUS,

PHILO.

THOU know'ſt, Agathopus, what threats of late
Trajan has breath'd againſt the chriſtian name:
Death is their doom, who ſhall refuſe the worſhip
And rites appointed of the Gentile gods.
Thus he pronounc'd when warm with Scythian conqueſts,
Impetuous ſtill from that campaign, he's now
At Antioch. But 'tis caſual impulſe guides
The mind of man: his new exploit of arms
(For now he looks to Parthia) may take up
His total fervour, nor permit to fall
This neareſt thunder hanging o'er our heads.

By

By this, or ſome diviner bar, can God
E'en yet between his helpleſs ſervants ſtand
And the black day

AGATHOPUS.

———A glorious day, O Philo,
When perſecution low'rs! I call it ſun-ſhine,
Which quickens the dull boſom of the church
To bold productions and a bloom of virtues.
Yes, ſuch a worthy juncture I much long for,
When chriſtian zeal benumb'd and dead thro' eaſe,
Glows with young life, feels the more copious flow
Of ghoſtly aids; and, as the dangers riſe,
Heightens its pulſe and fills up all its greatneſs.
Then is the time of crowns; of grants profuſe
(Compleat remiſſion, open Paradiſe,
With power to intercede for common ſouls)
To gen'rous motives of intenſer duty,
Which while the ſuff'rer ſees, ſerene and glad
He thanks the impious hand that help'd him forward.

PHILO.

Ev'n there methinks there's ſomething to deject me.
Muſt I obtain my glory by the guilt
Of other men, of no leſs lovely make
Original, and offspring of one God!
This thought may damp whom death itſelf invites;
Beſides, I wiſh not trials, ſince I know not
Who then ſhall ſtand.

AGATHOPUS.

Whoever loves his Lord!
Whoever hath contemplated the croſs,
And felt the death of Chriſt thro' all its meaning:

Thro'

Digitized by Google

Thro' all its benefits, thro' all its charms.
He, reconcil'd to pain and far remov'd
From this world's foreign falſe felicities,
Carries devoted blood, which, more than ready,
Pants to be ſpilt upon its Maſter's grave.
The hypocrite will ſhrink: but highly welcome
That edge of danger which pares off ſuch members.

PHILO.

I think the love of Chriſt need not imply
Such blunt importunate deſire of death.

AGATHOPUS.

Recall th'unworthy thought! and ſearch thy heart,
My Philo; for I fear theſe ſober minds
Have worldly luſts at bottom. Haply fame
And pop'lar favour make thy lot too ſweet?

PHILO.

I own 'tis ſweet to love and to be lov'd
By all Chriſt's people; it may richly comfort
This mortal ſtate; and could it riſe ſo high,
That from this ſource irregular attachment
To life ſhould ſpring, I'd argue back and ſay
'Twas not irregular, for here 'twas heaven.
Fame, if it ſhone, my frailties keep me cool.

AGATHOPUS.

Does not the ſpecious luxury detain thee
Of worldly peace and ſoft unruffled eaſe?

PHILO.

No: I ſtill ſee all my concerns below
Hang by a dubious thread. Am I call'd forth

Digitized by Google

To action or to ſuff'ring, I can meet
From no enervate reſt the ſtronger ſhakings
Of this rough world.

AGATHOPUS.

Once more; perhaps the cauſe
Is woman; pow'rful to bring back to earth
Ev'n tow'ring ſouls, and kindle up afreſh
The light, the taſte, the ſyſtem of old nature.

PHILO.

In vain you ſeek the cauſe, my jealous friend,
Why I love life. A thing you little gueſs
How far I am from loving! Who indeed
Whoſe ſoul has any fire can take delight
In ſuch a blind exiſtence; which ties down
Theſe ſeraph minds t'attend a dull machine,
To feed and doze, rejoice and fret the ſame
With animals? which now by ſanguine hope,
Ideas gay, illuminates all o'er
The cred'lous heart; and then with ſtrange ſurmiſe
And grief myſterious ſo invelopes all,
That wiſdom doubts, tho' tis indeed one thing,
Or to deſpiſe, or uſe, and balance both.
I have ſo little footing in this life
Firm to my thoughts, that it could not ſupport me
To live out one day more, did I not look
To reaſons in the depths of providence;
For I muſt own, Agathopus, I think,
Theſe things are not in vain: Our Maker's hand
Hath plac'd ſome virtue in this earthly proceſ
To work us in the end ſurpriſing good.

AGA-

Digitized by Google

AGATHOPUS.

O Philo, from the croſs of Chriſt alone
Derive thy good! His church is a new world,
Where all thy fate and all thy buſineſs lie.
And ſince thou'rt cold about a ſpeedy paſſage
Into thy Maſter's joy, I muſt at leaſt
Queſtion thy chriſtian hope. Feel'ſt thou the pledge
Of bleſſed reſurrection? Does thy heart
Within thee leap to meet the laſt great ſcenes?

PHILO.

Tho' well perſuaded that theſe ſins of mine,
Incumbrances ſo maſſy to the zeal
Of a whole mortal life, will ne'er reſiſt
When the great Father ſhall one day ſhine forth,
Reſtoring exil'd man; yet ſcarce I dare
Connect myſelf and glory in one thought:
I do but caſt me in the croud of beings
On God's broad mercy, as a mighty tide
Bearing it's peeviſh offspring ſafe to harbour.

AGATHOPUS.

I underſtand thee, Philo, and may'ſt thou
Now underſtand how far below the goſpel
Thy ſoul conſents to dwell. The friends of Chriſt
Don't ſtrive with ſin, but trample under foot
It's poor exploded antiquated ſtrength.
They don't rely on ſome benign event
From the wide wheel of things, but pierce directly
Where Jeſus now admits them, and ordains
Their thrones in bliſs; Hence they in ſpirit ſtand,
Free from all ſpot, amidſt the train of heaven,
And ſee God's face, whoſe full and conſtant ſmile

Doth

Doth ſo attend them thro' the wilds of life,
That natural dejection, flitting fears
And all viciſſitude is ſwallowed up
In one ſtill dawn of that eternal day——
But ſee the rev'rend biſhop coming forth.

Enter IGNATIUS.

IGNATIUS.

I hope, my ſons, at this important ſeaſon
No idle talk employ'd you; Learn betimes
With tender ſenſe to bear the church's burden.
But I muſt praiſe the place where you have choſe
Your morning ſtand. For hence we look around
And ſee ſo many roofs, where pray'r inceſſant,
With mighty thoughts of heart and fervent faith,
Is offered up to heav'n. Hear Thou, my Lord,
Thy people's voice and give them peace this day!

AGATHOPUS.

Our meditations, father, were the ſame
With yours, about th'impending perſecution.

IGNATIUS.

And don't you think it ſtrange, Agathopus,
And Philo, miniſters and witneſſes
Of the mere love and innocent meek life
Of chriſtians, that they ſhould be hated thus?

AGATHOPUS.

The laws of Chriſt condemn a vicious world.
And gall it to revenge.

IGNATIUS.

Digitized by Google

IGNATIUS.

Tho' that be true,
Yet ſtill our human foes are chiefly found
Poor inſtruments t'exert a foreign malice,
Whoſe depth and horror is beyond the heart
Of ſilly fleſh and blood. That ancient rival
Of God's dear Son purſues the potentate
In us his ſubjects, and retains the nations
With all th'enchanting ſweet and pow'r of evil,
To form his wretched pomp and fight his war.
When heathen hoſts attack'd of old the race
Of choſen Iſrael, 'twas in truth a ſiege
Suſtain'd by Jeſus in his little fort
From the dark legions. Then the outſtretch'd arm,
But now, the croſs muſt conquer. Tell me therefore
As in your miniſtries you have obſerv'd,
How would my flock receive that bitter cup?

PHILO.

Firm in the faith.

AGATHOPUS.

Ardent for martyrdom!
I yeſterday convey'd to a poor man
His dole of public alms: "Give me," ſaid he,
"But one day's bread; I hope to want no more."
Huſband and wife and other friends take leave
Each time they're call'd from one another's ſight,
As not to meet 'till in the world of ſpirits.
When at their work, "Fulfil your taſk," they cry,
"Poor hands; this drudgery will ſoon be o'er!"
At meals is ſcripture read! They ſeem to need
No *earthly food:* Is reſurrection named?
They loath *it.* Children now intelligent
Above their years, mark all their father ſays,

Look

Digitized by Google

Look in his face and cry, "Shan't we die too?"
The father in the ſlumbers of the night
Sees a bright angel wave him to the tortures;
He cries, "I come!" And when he wakes, he finds
His ſpir't half looſen'd from his mortal priſon.
The women now think of no ornaments
But ſhackles: Every boſom, weak before,
For the grand trial a big ſoul reſerves.
Already to the lot of martyrs raiſ'd
All ſee each other. Ev'ry face more ſhining
And more auguſt each little threſhold ſeems.

IGNATIUS.

I'm glad my people are ſo well prepar'd.
But I've a ſecret hope, that providence
Means not ſo much: the blow of perſecution
May light indeed, but yet ſtop ſhort of them.
Trajanus is accounted far from cruel,
Moſt gentle in the gen'ral and humane:
Perhaps it will content him to chaſtiſe
Numbers in one. How joyfully ſhould I
Buy the flock's ſafety with my ſingle danger!
But come, Agathopus, our holy books
Muſt be hid ſomewhere, for they ſhall not die.

[*Exeunt Ignat. and Agath.*

PHILO.

Reverſing thy propoſal, O Ignatius,
How many lives in Antioch would redeem
Thy ſingle breath! But heav'n's great law (we own)
Pleads on thy ſide: which loves to ſnatch away
The talleſt ſaint, and force his raw dependents,
Forſaken branches, to ſtrike root themſelves.

[*Noiſe without.*

I know

Digitized by Google

I know that noiſe; it is the Emperor's chariot:
He fails not daily on a plain hard by
To exerciſe his ſoldiers. He went out
This morning with the dawn. O let him teach
Us to be wiſe, and wage a better warfare,
With vigilance as earneſt and unweary'd!.....
But how is this? Here's part of his retinue
Bending this way. I'll ſtand aſide and watch them.

Enter SOLDIERS.

Firſt SOLDIER.

What ſhould theſe chriſtians be? Methinks for once
I'd ſee what paſſes in their meeting.

Second SOLDIER.

Fool,
Their meeting's in the dark, where they commit
Adultery and quaff the blood of infants.

Firſt SOLDIER.

I cannot think ſo: they are ſimple people,
Given to fancies but of no ill meaning.

Second SOLDIER.

Why then ſhould our wiſe Emp'ror be ſo bent
Againſt them? As he drove through yonder gate,
He caſt his eye this way. "O here," ſays he,
"In theſe back lanes and forlorn ſkirts of Antioch,
"The new ſect chiefly dwell. In vain do we
"Give laws to nations, if the dregs of men
"May thus outbrave us. Tho' to-day we march
"Onwards to Parthia, I muſt cruſh this evil

"Before

" Before I ſtir.....Some of you inſtantly
" The chriſtian Biſhop ſeek, and bring him to us."

Third SOLDIER.

But now 'tis time to aſk which is his door:
And ſee, here's one can tell us: Friend, where lives
Ignatius?

PHILO.

There, the houſe is juſt before you.
[*Exeunt Soldiers.*
Good ſhepherd! Soon his wiſh was heard. O Lord,
Grant him Thy ſtrength, and guide what now enſues.
[*Exit.*

SCENE II.

*Scene changes to a Room of State.....*TRAJAN *ſeated and attended.....*IGNATIUS *brought in by the Soldiers.*

TRAJAN.

WHAT art thou, wretch! puſh'd on by thy ill genius,
Not only to oppoſe my will, nor own
The gods of Rome, but other ſimple ſouls
Inveigle to their ruin!

IGNA-

Digitized by Google

IGNATIUS.

Noble Emperor,
I bear (and not in vain, thro' grace divine)
A name of better import than to be
Or wretched or demoniac. No, the man
Who is Theophorus can ne'er want joy;
Is raiſ'd above the reach of miſery,
Is freed from dæmon's pow'r;....nor only freed,
But able to controul and ſcourge the foe.
As I with eaſe their every ſnare diſſolve,
Suſtain'd by Chriſt the heavenly King.

TRAJAN.

Explain,
What mean'ſt thou by the name Theophorus?

IGNATIUS.

'Tis he, whoſe ſoul is ever full of God,
'Tis he, who carries Chriſt within his breaſt.

TRAJAN.

And think'ſt thou that in us no gods reſide,
Enjoying as we do their aid in battle?

IGNATIUS.

Whom you call gods, and miſinform'd adore,
Are dæmons of the nations. One alone
True God there is, who made the earth and ſky,
And all things in them; and one Jeſus Chriſt,
Son of his love, whoſe kingdom be my portion!

TRAJAN.

Thou mean'ſt the ſame whom Pilate-crucify'd?

IGNA-

Digitized by Google

IGNATIUS.

Him I do mean who crucifi'd my ſin,
Together with its author; and ſubdued
The realm of darkneſs, (gladly I repeat
What I on this occaſion prove and feel)
Under their feet who carry him in heart.

TRAJAN.

So then the Crucify'd lives yet in thee?

IGNATIUS.

He does; for thus the gracious promiſe runs,
" In them I'll walk and in their hearts I'll dwell."

TRAJAN.

Thus, therefore, I conclude: ſince this fond man
Affirms with frantic phraſe, that ſtill in him
The Crim'nal lives, whom to the croſs we doom'd,
Let him be carried to Imperial Rome,
And, worry'd by wild beaſts, divert the people.
Ten of our ſoldiers guard him; and juſt now
Put on his chains. We'll haſte to higher cares.
From quell'd opinions paſs to conquer lands.

They put on Ignatius's Chains.

[*Exit Trajan.*

IGNATIUS.

Purſue thy glory, Trajan; I of mine
Am now poſſeſt: thanks to my gracious Lord,
That for his love and faith in his firm word
I'm bound in irons with the great St. Paul,
Am call'd to ſufferings and can bleſs the call!

END OF THE FIRST ACT.

ACT

Digitized by Google

ACT II.....SCENE I.

SCENE *The Chriſtians Place of religious Aſſemblies.*

The People coming in at the lower End of the Place.

AGATHOPUS, PHILO.

AGATHOPUS.

HOW happy is our office, thus to ſtand
And ſerve the brotherhood; diſpatch th' affairs,
And by a nearer view admire the graces,
Peculiar ſentiments, and varied virtue
Of thouſand lovely ſouls all taught of God!
Nay, ev'n ſo often to tell over names
And faces mark'd for glory, gives a pleaſure,
Like that wherewith the prophet's angel once
Shall paſs along ſealing the ſons of light.

PHILO.

I ſadly mourn thoſe few whoſe lapſe and frailty
Hath raz'd them from our liſt: but real ſeems
Their penitence, tho' ſcarce fulfill'd its period:
Shall we propoſe them to the biſhop's mercy?‡

‡ In the primitive church the time of ſeparation form the church was ſhortened to thoſe who had fallen under cenſure, by the recommendations of confeſſors, or thoſe going to ſuffer martyrdom.

Digitized by Google

AGATHOPUS.

Yes, at this time, for perſecution's hour
The canon ſuperſedes. Now guilty ſouls,
Releas'd from other diſcipline, have leave
To purge their ſins in blood; and bluſhing bear
The rank of faithful with them to the dead.
Now alſo the young hearts of catechumens
Should be admitted to the chriſtian voyage;
Whoſe courſe, ſoon finiſh'd, may perhaps ne'er know
That gradual conflux of temptation's waves
Which meets and ſhakes our common perſeverance.
But where is Dirce? We muſt ſpeak with her.

PHILO.

Yonder ſhe is.

AGATHOPUS.

Then beckon to her Philo.

(Philo beckons, and Dirce comes up to them.)

AGATHOPUS.

My ſiſter, this is the laſt time you'll ſee
Our gentle biſhop; therefore now conſider
If there be any ſoul under your hand
That he may be of uſe to?

DIRCE.

The good biſhop
Is uſeful like the day, a gen'ral guide
And comfort to us in our ſev'ral paths;
But otherwiſe, there's none within my charge
Wants any more partic'lar ray of light.

AGATHOPUS.

None prone to ſadneſs, or perplex'd with doubts?

DIRCE.

Digitized by Google

DIRCE.

That caſe I own is frequent in our ſex,
From tenderneſs of frame, and more ſincere
And cloſe attention to religious cares.
But all at preſent walk in ſuch ſtrong works,
And fervent darings of exerted zeal,
That there's no room for ſcruples or for clouds
To gather on the ſoul. Each ſofteſt mind
Stands now above its uſual lets and fears
As in another region; and collected
Into itſelf, ſecure of Chriſt within,
Darts with a bolder motion thro' this life,
Nor needs the friend, and breaks thro' ev'ry foe.

PHILO.

This is a paſtor's joy, when his whole flock
So full of Chriſt, uſe him for order's ſake
As if they us'd him not. But what's become
Of the deſign'd eſpouſals of Maria,
For learning fam'd, and by Ignatius deem'd
Pattern of female virtues, with the brother
Approv'd of by her?

DIRCE.

At this awful time,
When both ſo ſoon above mortality
May be with Chriſt, they drop with joint conſent
Such thoughts, though holy, nor unworthy thoſe
Who love the Lord no leſs, but at more diſtance
Wait to put on the privilege of angels.
Maria now breathes her devoted heart
In pray'r; is far ſuperior to poor hopes
From ought beneath the ſkies. Yet as ſhe ſaw

Worth in that brother, and the grace of Chriſt
Bright'ning his ſoul, ſhe does not ſtill diſdain
The thought of meeting him among bleſt myriads
With ſome peculiar and immortal friendſhip.

AGATHOPUS.

My Dirce, thou haſt been for ſev'ral years
A faithful leader of the lambs of Chriſt;
And many ſouls by thy maternal voice,
In the hard conflict and the wav'ring hour,
Have took the courage to caſt off this world:
Thou may'ſt expect, if any female blood
Is ſhed, it will be thine.

DIRCE.

Welcome the day!
I think I have ſome blood about my heart,
Tho' cold and wither'd in this outward frame,
That would not ſhun to be pour'd out for Jeſus.

PHILO.

Behold the people in great numbers preſent.

AGATHOPUS.

I'll ſpeak to them,....My brethren and my ſiſters,
To your reſpective places. You ſhall hear
Once more the good Ignatius. With much pain
He has the guard's conſent....O! here he is.

Enter IGNATIUS, guarded by the Soldiers.

IGNATIUS.

I thank you for your gentleneſs, my keepers!
My ſpeech is firſt to you, and if there's here

Any

Any beſide, a ſtranger to our faith.
Here 'tis we meet; and you ſhall hear our doctrine,
Which, as you truly ſay, is moſtly taught
In corners. But this ſecrecy, not guilt,
But meekneſs that would not offend, perſuades.
Our holy purpoſe and our pure aſſembly
Fears not the light, but aſks a fuller light
Than this weak world can ſee by. That great day
Which is reveal'd in fire and in the blaze
Of higheſt truth and reaſon, ſhall approve
What we poor worms have acted in this place,
And Angels, who are fixt attendants here,
When they report in language of their world,
The hymn, the pray'r, the fellowſhip of ſaints,
It founds nor crime nor folly. True it is,
We differ ſomewhat in our form of life
From other men, And ſingularity,
If needleſs and fantaſtic, has no comfort
When public hatred frowns. Nor would that ſcheme
Deſerve the ſtreſs of ſuffering zeal, whoſe worth
Lay in fine notions; but could not relieve
With real ſtrength the lab'ring heart, nor alter,
By operation deep, our wretched being.
But if, by ſeal of God and true experience
Of ſome few happy ſouls, a doctrine ſtands
Commended, as the med'cine of our nature,
Which every ſeed of woe ſubdues within:
Then, ſure, amidſt the anger of ſick minds,
Amidſt all dangers of the friendly teacher,
It muſt be taught. And ſuch is our religion,
Great in itſelf by ſolid gifts of grace;
It's lovely ſecret healthful to mankind.
This we hold forth, couch'd under decent rites,

Digitized by Google

Which, while you look upon as ſingular,
Are us'd with ſocial heart. For thus we think
You now idolaters do darkly mean
The God we ſerve, and will with vaſt relentings
Diſcover him at laſt.——

SOLDIERS.

Old man forbear!
You've liberty to ſpeak, but not diſparage
The Emperor's religion.

IGNATIUS.

Now to you,
Belov'd in Chriſt, I turn. I have aſſerted
What you'll atteſt, that as by proper laws
And many ſpecial cuſtoms we are ſever'd
A choſen body from the world about us:
So the diſtinction well is juſtified
By inward graces and peculiar bliſs
Within this body felt. Are there not here
Men who can ſay, in ſoberneſs and truth,
That guilt is done away, and innocence
Fearleſs and free reſtor'd within their breaſts?
That vice with dark inextricable bands
No more detains, nor drives to acts of ſhame
The bluſhing, reaſoning, reluctant mind;
That for the paſſions which by turns inſpire
The worthleſs life of nature, anger, ſloth,
And avarice, and pride, pure love prevails,
Kindled by heaven, nor by a bad world quench'd?
That they have inwardly exchang'd their climate,
And paſs'd from death to life; ſo that their heart,
Heal'd and exulting from it's deep receſs,
Returns this anſwer: That the pow'r of evil,

The

Digitized by Google

The ſting of pain, and terrors of the grave,
Are now no more; or but at diſtance rage
In faithleſs minds; while not a dart can reach
Their citadel of peace in Jeſu's love?
That they, in ſhort, to God's paternal face
And firm affection can appeal and look,
Nor earthly griefs dare intercept the proſpect;
But ſtill to every want they feel as men,
To every prieſtly charitable pray'r
They breathe as ſaints of God; his ear and pow'r
Are nigh: till thus, by conſtant uſe and proof
Of aid celeſtial, heav'n is more than earth
Their home, the country of their heart and commerce?
If thus it is, and has been felt amongſt us,
What can I ſay but this, Value and keep
Your happineſs in Chriſt! Weak are my words
To teach whom he enlightens. Glad I am,
However, that his love has fir'd my tongue
To bear ſuch witneſs to his grace and blood,
As mov'd you oft to make a deeper ſearch
Into that myſtery; till a glance from Him,
Fraught with the thing itſelf, left you and me
Happy and dumb before our bounteous Lord
As I now am. O Jeſu, thou art all!

AGATHOPUS.

Father, the penitents with tears beſeech you
To think of them before you go.

IGNATIUS.

Poor Men!
Let them draw near; declare the truth, my Sons.
To leave the loving Saviour, is it not

A bitter thing? Is it not worſe than death?
Have you enjoy'd one eaſy hour by all
That human wealth or wiſdom could do for you,
While wretchedly by ſin cut off from Him
And from his people's fellowſhip?

PENITENTS.

O no!
Thro' deſarts we have walk'd and found no reſt.

IGNATIUS.

Then may you find it now! May our good Lord
Shine forth again with healing aſpect on you!
Be as you were before with him and us!
Only remember, that the life of faith
Loſes in joy and luſtre by each fall,
Altho' the ſubſtance be retriev'd.

PENITENTS.

Dear Saviour,
Receive us to the meaneſt of thy manſions!

PHILO.

The catechumens too your pleaſure wait,

IGNATIUS.

Come hither ye, whom from an evil world
The name of Jeſus draws! you count him ſweet,
And great, and mighty, by that glimm'ring light
Your novice minds have gain'd. You venerate
That full acquaintance, and that vital union
Whereby the faithful know him: And to this
You now aſpire. But can you then let go
Your manly wiſdom, and become as babes

To

To learn new maxims and the mind of Chriſt?
Can you forſake your former eaſe, and ſun-ſhine
T'aſſociate with a poor afflicted people,
The ſcorn of all mankind? Can you the weight
Of your whole ſouls, with all your hopes of God,
Reſt on a long paſt action; and that ſuch
As your Lord's myſtic but opprobrious death;
Or on events which viſionary ſeem,
A reſurrection, and ſome ſecond world?
Can you ſuch gratitude and ſov'reign love
Contract for One, who but with grace unſeen
Aſſiſts you inwardly; that for His ſake
You'll crucify your fleſh, curb your own will,
And nothing but his ſervants be in life?
Dare you henceforward undertake theſe things?

CATECHUMENS.

We have conſider'd them, and by God's help
We dare.

IGNATIUS.

Then you ſhall ſoon, by ſacred rites,
Among us be admitted: and mean while,
If dear and bleſſed you account this day,
Sing your firſt praiſes to your Maſter's honour.

CATECHUMENS *ſing:*

I

O thou, who doſt lead each ignorant lamb
Of thy royal flock in Wiſdom's bright ways,
Enable thy children, cloſe knit in thy name,
Thee, Chriſt, friend of weak ones, with pure hearts to praiſe!

II. Thou

Digitized by Google

II.

Thou art the great Word, and wiſdom of God,
The Saviour of ſouls; o'ercome by thy charms
Ev'n hearts cold and hopeleſs, deep ſunk in ſin's flood,
A taſte of thy ſweetneſs ſoon raiſes and warms.

III.

Be therefore our prince, our glory and guide;
Thy ſteps are the path to virtue and bliſs!
Who drink of thy Spirit, and in thee confide,
Their works are all comely, there's nothing amiſs.

IV.

Grant us in thy word and grace ſo to grow,
That more ſolid praiſe to thee we may ſing;
In life and in doctrine inceſſantly ſhew
Our whole heart is juſtly giv'n up to our King.

V.

To God's holy Child, ſo ſtrong to redeem,
By us, who thro' grace his likeneſs do bear,
Be glory for ever, while rooted in Him,
A people of prudence and peace we appear!

AGATHOPUS.

Now ſtand among the brethren, and partake
What further ſhall be ſaid.

[*Cat. and Pon. ſtand among the Brethren.*

IGNATIUS.

If any church
Is more oblig'd than others to maintain
The purity of faith, the flame of love,
And ſearch the perfect meaning of the goſpel,

'Tis

'Tis ours, where first began the name of chriſtians.
That name is much adorn'd by due demeanour
To thoſe without; with meekneſs of ſtrong minds,
Bearing what'er in blindneſs they ſhall do
To grieve us; nor rejecting government,
Or ought that's wiſe or good in this world's courſe;
But above all, that bleſſed knot be kept
Of peace and love within ourſelves. 'Tis this
Detains our Lord among us; who departs
Soon, like the ſoul, from torn diſſever'd limbs.
While this continues, Satan ſhall not find
Room to infuſe his miſchief; nor ſhall I
Be wanted; you will all ſupport and build
Each other up. Be jealous then that nought,
Plenty, nor fame, nor gifts of grace, be ſweet
To any, but in common with his brethren.
Chriſt in each other ſee and ſerve: nor let
Suſpicions or reſentments riſe betwixt you.
But one word more: Sacred, you know, with us,
Domeſtic order is and decency;
Let thoſe who ſhould obey and learn, ſubmit
Moſt gladly ſo to do, their eaſier lot;
Thoſe who ſhould teach and govern, as for Chriſt,
Diſpaſſionate and prudent, fill their place.
Go thus thro' life, where poverty and toil
In meaneſt occupation you muſt ſuffer,
(And well you may with Chriſt within) if not
The fiery trial. But our Lord will ſee,
While you cleave to him, how to lead you on.
In his great name I leave my Bleſſing with you!
Philo, Agathopus, you'll go with me.

AGATHO-

Digitized by Google

AGATHOPUS.

We humbly thank you, father.

PHILO.

But you, brethren,
Bear on your heart your paſtor's love, and ſtrive
If in life's eaſy common road you live,
Yet ſtill proportionably ſtrong to feel
The truths for which he goes his blood to ſpill!

[*Exeunt.*

END OF THE SECOND ACT.

ACT III.....SCENE I.

SCENE *Smyrna. An outer Chamber in Polycarp's Houſe.*

IGNATIUS *guarded by* SOLDIERS.

IGNATIUS *(aſide)*

THIS is the manſion of good Polycarp,
Diſciple with me once of bleſſed John;
He's indiſpos'd, or he had run to meet me.
Sweet interview I hope for, if theſe Leopards
Will but permit. Harſh have they been to me:

Do

Digitized by Google

Do thou, O Lord, return it on their heads
In ſoft converting grace. I'll ſpeak to them.
Did you obſerve, my friends, what paſt at ſea?

Firſt SOLDIER.

We are not ſenſeleſs: yes, there was a ſtorm
Which luſtily employed the ſkilful hands
Of our brave ſailors.

IGNATIUS.

But are you aware
Of that good providence and pow'r divine
Which ſav'd you in the rougheſt hour of danger,
That now at eaſe you might admire his love?

SOLDIER.

This is your way, ye moralizing ſect!
On every ſight, or accident in life,
You introduce your God, your myſtery;
As if all life were ſome religious thing.
Then you rip up our faults; yet can't retain
The air of maſters long: for when we ſhew
Our juſt reſentment, you, like ſilly ſlaves,
Tamely digeſt both mockery and blows.

IGNATIUS.

May you in time know from what fund of ſoul
All this proceeds; what energy within
Makes us.....

SOLDIER.

Old man, we are not thy diſciples,
But keepers; ſave thy voice for them that ſeek it.

IGNA-

Digitized by Google

IGNATIUS.

Then my requeſt will ſuit your inclinations.
Shall I have leave while we abide at Smyrna,
T' aſſociate with a brother in this place?

SOLDIER.

Yes, in our eye. But we ſhall cut you ſhort
Amidſt your chat and ſolemn pageantry
Of ſighs, and prayers, and ſongs, and ſentences,
So tedious when you meet. For ſoon at Rome
The ſports come on, and we muſt bring the biſhop
Where a throng'd audience will as uſual wait
His looks and geſture; likely now to yield
Humane for once, ſome pleaſure to mankind.
Go to your friend and place us in ſome corner.

SCENE II.

SCENE *opens to an inner Chamber*.....POLYCARP *ſitting at one End:* IGNATIUS *goes up to him*.....SOLDIERS *retire to the other End of the Room.*

IGNATIUS, POLYCARP.

IGNATIUS.

HOW is my friend? Feels he the mortal part
Oppreſs the fervent ſoul?

POLY-

Digitized by Google

POLYCARP.

Not much, my brother,
'Tis but a ſlight diſorder, and my Saviour
Is doubly careful to ſupport within
My weary heart with pledges of his love.

IGNATIUS.

I little thought, dear Polycarp, again
To ſee thy face

POLYCARP.

Full many rounds indeed
Have time, and human things, and human thoughts
Gone through, ſince we before ſat thus together.

IGNATIUS.

We then were younger, but not otherwiſe
Much diff'rent: for the whirlpool of blind paſſion
Was, from the firſt, no element of ours.

POLYCARP.

Juſt as we launch'd into a dangerous world
God ſent us a good pilot.

IGNATIUS.

So he did.
I often think, and ſhall to my laſt breath,
Of the laſt hours we ſpent with that great man.

POLYCARP.

Is it partiality, or is it inſight
Into the ſyſtem of a dear friend's conduct,
That makes each little thing, he ſays or does,
Speak more to us, than others are aware of?

Digitized by Google

But ſo it is. I ſee the holineſs
Of John, not only in his elevations
That ſtruck mankind, but even where he ſeem'd
T' expreſs the human and the frailer ſide.
Thus in his playing, to unbend the mind
With a tame partridge, there's a tacit ſlur
On mortal care, as if he ſaid, " Be eaſy,
" Your projects and this play meet in a point."
So when old man, for lack of memory
And matter, as it ſeem'd, he oft repeated
One leſſon, " Love the brethren." 'Twas, we know,
A thought extracted from a world of thinking.

IGNATIUS.

Yes, charity was always his chief theme.

POLYCARP.

And that from reaſonings not at all ſupine,
Whate'er they were, I'm apt to think, the man
That could ſurround the ſum of things, and ſpy
The heart of God and ſecrets of his empire,
Would ſpeak but love: with him the bright reſult
Would change the hue of intermediate ſcenes,
And make one thing of all theology.
And John, 'tis certain had an eagle's eye:
He ſaw whence all creation firſt began,
How it now lies, and where it ends at laſt:
He ſaw the mighty LOGOS moving through it
(Guardian of beings firſt within himſelf)
Ardent t' educe the powers and vary'd beauties
Of the deep Godhead, image of His Father.
And then, to raiſe in purity and joy,
A temp'ral world, more lax variety,
To be the ſecond image; which, as child

Of

Digitized by Google

Of groſſer feature, ſhould be cover'd o'er
With his kind radiance and grow up in Him.

IGNATIUS.

I rather ſhould aſſign a nearer ſource,
Within the bounds of time and of the church,
For all his ſtrains of love: The Word made fleſh,
Oft in his hearing gave our holy union
The honor to ſtand next in ſaving ſouls
To his own blood. Nay more, had condeſcended
To be himſelf a Brother; make but one
Among a knot of friends: for ſo he ſeem'd,
Th' apoſtle ſaid,* to Peter and the reſt,
An eaſy, free, and but more knowing friend.

POLYCARP.

But John was the great favorite: he was ſeated
Still next to Jeſus

IGNATIUS.

Yes, and might not that
The near admiſſion to ſuch worth and ſweetneſs
Give him a bent to love? As 'tis well known,
A man freſh come from one deſerving object
Can love a ſpecies in the ſhadow of it.

POLYCARP.

That bleſſed converſe ſeem'd indeed the ſofteſt,
As well as ſtrongeſt image of his mind.
At Jeſu's name, with recollected awe,
We'd ſtand adoring: he would drop a tear,
As for an old acquaintance; then correct it
With a mild ſmile, that let down his whole ſoul

* John, whoſe diſciple Ignatius was.

Digitized by Google

To ſimpleſt poſture and a ſtrange repoſe.
Wonder not, ſons, ſaid he, that ſtill my heart
Emotions feels for Jeſus as a man.
I know him ſuch, moſt amiable and kind!
And ev'ry little paſſage of his life
In fleſh, his walks, his lodging and repaſt,
Not without ſhifts of poverty, recur.
How many ſilly queſtions have we aſk'd him,
While he gave anſwers, that with all their depth
Would alſo pleaſe? Chearful he was to us;
But let me tell you, ſons, he was within
A penſive man, and always had a load
Upon his ſpirits.

IGNATIUS.

That was for our ſins.
Mourning was His, that conſtant joy of faith
Might be the character of our poor ſervice,
Whoſe guilt he bore, and drank up all our curſe.

POLYCARP.

O precious door of hope! how much did John
Grieve, when the Gnoſtic hereſy would ſhut it,
Denying Chriſt had fleſh wherein to ſuffer.

IGNATIUS.

This was one reaſon why the holy charge
Of the bleſt virgin who abode with him,
Pleas'd him ſo much; ſhe was a monument
Of Jeſu's true humanity.

POLYCARP.

As that
Is likewiſe the great baſis of our hope

Of

Of reſurrection and a glorious change,
Like His, from mortal to immortal fleſh.

IGNATIUS.

What that immortal fleſh may be, was ſhewn
To John in awful viſion, when he ſaw
(And ſcarce could bear the overwhelming favour)
His Jeſus ſtand before him, now expreſſing
His heav'nly ſubſtance and his robes of light.

POLYCARP.

What large diſcoveries to the end of time
Were then vouchſaf'd to John! he ſaw the rage
Of Antichriſt prevailing, and the love
Of many waxing cold. He ſaw the throne
Where ſits our Lamb, inceſſantly ador'd
By angel-hoſts, and looking down mean while
On mortal man, and on his ſuff'ring church.
He ſaw the mighty judgment and the plagues
Of God's laſt wrath: from which the choſen bands
Into their New Jeruſalem receiv'd,
Partake with Jeſus a triumphant reſt.

IGNATIUS.

Low at the feet, not only of great John,
But of the meaneſt ſervant of my Lord,
May I be found that day! Yet muſt I tell
(Since Polycarp's no novice in theſe things)
What gifts of late, as I draw nearer death,
Are lent e'en me. I can diſcern the ſcope
Of former diſpenſations; both the league
And diff'rence of chriſtianity and them.
I know the ranks and polity of angels,

Digitized by Google

And by this mouth, predictive of events
Then future, hath the Father truly spoke.

POLYCARP.

I do believe it brother,) and my soul
By sympathy has tasted of thy gifts
While thou dost speak) for doth not Christ indeed
Dwell in all his, and shew forth as he pleases,
Or graces which the world calls wonderful,
Or those which with mere nature it confounds?

IGNATIUS.

That is another doctrine sweetly taught
By our apostle; that we live in Christ,
Have fellowship with him, and on him grow
As branches on the vine; that he's a light,
Vital and chearing to our inward man.
This short description does convey much more
Than the most labour'd circle of vain words.

POLYCARP.

The station which we hold in Jesus now,
Redeem'd from earth, no words of man can reach;
But you shall quickly know, my dear Ignatius,
What 'tis to be with him in better regions,
You'll see his face, and see it as a martyr.

IGNATIUS.

Take comfort Polycarp! your time will come.
My deacons should be back. I gave them leave
An hour or two to see the saints of Smyrna.

POLYCARP.

Not to learn ought, when they have liv'd at Antioch.

IGNA-

Digitized by Google

IGNATIUS.

Yes, an appeal is made (as I perceiv'd
At ſea (to your chief brethren's light and ſpirit,
About the Chriſtian life. My two young men
Are diff'rent in their natures; and the warmeſt
Wants to transform the other to himſelf.
And this indeed were well, could it be done:
For I muſt own, Agathopus is faithful
And fervent in the work of Chriſt; the more
Becuſe he's purely what the goſpel makes him,
Knowing no taſte or theory beſides.
But then the other likewiſe is ſincere;
Too much indeed entangled with the charms
Of philoſophic liberty of thought,
Milky benevolence, and love of eaſe;
Yet firm at heart to Chriſt; howe'er complexion,
Like a ſtrong wind, may half a diff'rent way
Blow back the ſoul's looſe veſt.

POLYCARP.

Is there no uſe
Whereto this latter genius may be turn'd?

IGNATIUS.

To teach the wounded ſelf-abhorring mind
A ſecret hope and patience with itſelf,
Is Philo's talent. As his ſenſe is quick
To equity, and caution, and decorum;
And as he truly loves the human nature,
He's farther uſeful to reſtrain exceſſes;
And chiefly that, where moſt young converts err,
A pique and enmity to unbelievers.
But here they come.

Digitized by Google

Enter PHILO and AGATHOPUS.

PHILO.

You're happy, reverend father,
In ſuch a worthy flock.

AGATHOPUS.

But thou'rt condemn'd.

POLYCARP.

I've heard the caſe: ſhall I be arbitrator?
Judge not each other any more, my ſons!
Each has his province: Thou, Agathopus,
Of make impetuous, and by grace divine,
Upright in faith, and full of chriſtian fervor,
Art deſtin'd to convert: thou ſhalt diſplay
And ſtrike the drowſy world with the ſtrong blaze
Of Chriſt's religion and its true demands;
Which are no lower than thou haſt conceiv'd them.
Philo ſhall follow thee, by nature form'd
To be a comforter; and glean up thoſe
(As his heart ſhews him 'tis the mind of God)
Not yet ſo firmly bound up in thy bundles,
Nor mark'd illuſtriouſly th' Elect of Chriſt.

IGNATIUS.

I thank you, Polycarp.

(Polycarp looks towards the end of the room.)

What ſee you there?

POLYCARP.

One of the Soldiers looks extremely thoughtful,
A ſoftneſs creeping o'er his hardy face;
Now all the longing that an eye can carry

He

He darts at you: then checks himſelf, and droops
Fix'd on the earth. One ſtep he juſt has taken,
But fears to add a ſecond.....Shall we call him?

IGNATIUS.

Yes, by all means.....Friend, would you ſpeak with me?

(A Soldier advances from the reſt up to Ignatius and Polycarp.)

SOLDIER.

I am not worthy, holy man, to come
Into your preſence.

IGNATIUS.

Why? what is the matter?

SOLDIER.

Don't you remember that a ſoldier ſtruck you?.....

IGNATIUS.

I have forgot it.

SOLDIER.

And derided you
This very morning? I was the vile wretch
That did it: but this heart is humbled ſince.

IGNATIUS.

And what can I do for you?

SOLDIER.

Pardon me.

IGNATIUS.

That's done: What more?

SOLDIER.

I can't tell what! my ſoul
Draws to you ſtrangely. 'Tis as if it melted
To take your mold. I wou'd be what you are!

IGNATIUS.

Chriſt make thee ſo, my ſon!

SOLDIER.

Why! can it be?
I ſpoke the word becauſe methought 'twas ſweet:
As a poor man, got into ſome brave dream,
Lends himſelf to it, and keeps ſhut his eyes;
But when I open them, alas! for me
There is no hope: I ne'er ſhall be like you!
I've been a wicked liver all my time. [*Weeps.*

IGNATIUS.

That need not hinder.

SOLDIER.

What not all thoſe vices?
I'd name them, but I know they're things ſo ſtrange
To you, that, tho' 't would eaſe me much, I cannot
Permit the tale to ſtain your whiteſt thoughts.

IGNATIUS.

Poor man, what'er beneath temptation's hour,
Thy wand'ring path and broadeſt fooliſhneſs
Hath been, 't was from a nature not unknown,
And not unfelt by us.

SOLDIER.

Are not you holy?

IGNA.

Digitized by Google

IGNATIUS.

We are, thanks be to Chriſt.

SOLDIER.

So then, I learn
There lies the med'cine that can help ev'n me!
What does your Chriſt inſiſt that one ſhould do
To gain his favour? I would lance this fleſh
With many a wound, or lie whole nights in froſt,
Or.....

IGNATIUS.

O my child, he came not to impoſe
Suff'rings on you, but in your ſtead to ſuffer.
He died ſome years ago in Paleſtine,
Profeſſedly and purely for your ſins.

SOLDIER.

No, not for mine: for I was far away,
And ne'er acquainted with him.

IGNATIUS.

But my child,
He made you, and ſo knew your name and nature:
And then, tho' God, He, with a parent's pity,
Became a man to cleanſe you with his blood,

SOLDIER.

He helps me therefore, as at firſt he made me?

IGNATIUS.

'Tis true, my child, and you were then but duſt,
And could do nothing.

SOL-

Digitized by Google

SOLDIER.

I will ſink again
To duſt: lie on this ground till he ſhall come
And take me up.

[*Falls proſtrate.*

IGNATIUS.

O Son of God moſt high!
Look down, this is thy day: Be glorify'd
By healing this thy creature: Grant him peace,
And perfect what thou haſt begun.

[*Soldier riſing up.*

SOLDIER.

Good father,
How do you find yourſelves when God is with you?
I feel a gentle flame within my breaſt
That ſeems to alter every nerve about me.
I'm lightſome now: and my whole ſoul's directed
Up to thoſe heav'ns, as if I had ſome friend
Reſiding there that never would forſake me.

IGNATIUS.

And ſo thou haſt, my ſon; Chriſt now is thine,
For ever thine, and all thy ſins forgiv'n!
Be a new man henceforth, and one of us.

ALL.

All glory be to God and to the Lamb!

POLYCARP.

Yea, praiſe to Him acceſſible and mild,
Who keeps no ſtate with a returning child:

But

But free ordaining him an heir to day
Of all his wealth, accel'rates the diſplay.
Like the great ocean, when ſome dam gives way.
Let never narrow hearts the haſte arraign
Of Jeſus to relieve a ſinner's pain:
He knows what is in man, nor to his art
Are chaos and creation far apart.
There's but a word between! Be that word giv'n,
You ſinful ſoul ſhall be a ſaint of heav'n:
And with his Maker pitch his tent more ſweet,
More firm, with theſe dark clouds beneath his feet.

END OF THE THIRD ACT.

ACT IV.....SCENE I.

SCENE *The outer Chamber of* POLYCARP's *Houſe.*

AGATHOPUS, PHILO.

AGATHOPUS.

THE hour approaches, when the meſſengers
Of Aſia's churches, who have been already
Once with Ignatius, promis'd to return.

PHILO.

Digitized by Google

PHILO.

They'll be here ſoon: we'll tarry to receive them.

AGATHOPUS.

I never ſaw a ſight more venerable,
Or that gave higher thoughts of ſomething real
In chriſtian faith and love, than when choice men,
From diff'rent congregations of this province,
Met all at Smyrna but to ſee our martyr.

PHILO.

Some of them pleaſe me much.

AGATHOPUS.

Yes, there's Oneſimus,
Biſhop of Epheſus, all over love
And tenderneſs to ſouls.

PHILO.

None ſtrikes me more
Than the Magneſian chief, Damas, I think,
A biſhop in his youth. There's a fine ſoul
Within that man.

AGATHOPUS.

Not to forget the grave
Polybius of Tralles, wiſe and plain.

PHILO.

Our diff'rent likings are not now ſo fierce.

AGATHOPUS.

No, Philo, we are one! I lay me under
Thy ſpirit, like the ground thou tread'ſt upon,

And

Digitized by Google

And would give up whate'er I have to purchaſe
One feature of the ſoul I ſo misjudg'd.

PHILO.

Honeſt Agathopus, ſtill thou art fervent!
There is no cauſe for that. Thou haſt thy path,
And that as much more excellent than mine
As the bright ſun excels the ſickly moon.
For all the ſtrong in faith, who ſnatch the prime
Of goſpel grace, and it's meridian fires,
Are thine; while I th' inglorious croud befriend,
Who creep benighted in the rear of hope.

AGATHOPUS.

Ay, Philo, you were always mild to ſinners.
I hardly ever ſaw one reconcil'd,
But my heart blam'd the condeſcending terms.
But 'twas not ſo laſt night. Were I in glory,
I could have pluck'd the crown from my own head
To put it on the ſoldier's.

PHILO.

Thou waſt never
Stain'd with foul crimes, Agathopus, but I
Have been a deep offender, and can yern
Over a loathſome lazar like myſelf.
I never told thee how I was converted:
Cilicia was my native land. My father,
Too fond and eaſy, put it in my pow'r
To pamper ev'ry taſte: he found his error:
And ſcarce reproving me, he let me ſee
He dy'd for grief. This was reproof indeed
To me who dearly lov'd him; and ne'er felt
(That I muſt ſay) ev'n in the life of ſin,

Harſh

Harſh paſſions. Much I thought of leaving life,
But left the place where I had kill'd a parent.
After ſome wand'ring, I, in anguiſh ſtill,
Return'd to Tarſus. The good biſhop there
Set forth the cleanſing virtue of Chriſt's blood;
I went to hear him; for I was ſo dead
To all this world, I now ne'er ſhunn'd reproach.
Then firſt my ſoul conceiv'd a glimm'ring hope;
I ſaw a greater Father had been grieved,
But well for me! ſo great he could remit
The complication of impieties.
I was baptiz'd, choſe deacon, came to Antioch
On buſineſs, where Ignatius aſk'd to keep me.

AGATHOPUS.

Whate'er thou waſt, O Philo, heretofore,
I ſee thee now a ſaint and born of God:
Yea, ſince mine eyes are open, I diſcover
Thy daily acts and ſpirit of thy life
Have all the principles, tho' not the pomp
Of high perfection and a light divine;
And, like an expert ſwordſman, thou doſt more
By ſlow, and ſmooth, and unſuſpected motions,
Than I perhaps with all my brandiſhes.

PHILO.

I think not ſo, my friend! 'Tis men like you,
That muſt ſupport chriſtianity. The reaſons
Of that admitted once, require thenceforth
A conſtant ardour, an exerted ſoul
Still on the wing with ſome ecſtatic warmth.
If e'er this fails, men of my turn, who now
Make no unpleaſing diſcord to the goſpel,
(For 'tis a diſcord) loſt in ſtronger numbers

Of

Digitized by Google

Of you, who ſtill bear up the genuine ſound:
If e'er I ſay, your brave and worthy voices
Shall under ours ſubſide, we ſhall invent
Some foreign harmony, and caſt off Chriſt's.
But I would hear what work of God has paſt
Upon thy ſoul, Agathopus.

AGATHOPUS.

I was
At Antioch born, and bred by chriſtian rules;
And ne'er defil'd with ſo much outward ſin,
As with due emphaſis might ſhew the need
I had of Jeſus, and endear his blood.
Yet, by one comprehenſive glance, did God
Teach me the truth of things. I had one morning
Kneel'd down to pray'r, my moſt delightful taſk;
When all at once a croud of horrid thoughts,
Fraught with the images and rankeſt venom
Of all the vices that e'er man committed,
Broke in upon my ſoul. I was amaz'd
To ſee myſelf from ev'ry ſhape of good,
Where I had built my reſt, immenſely back,
As on ſome deſart iſland thrown, where ſeem'd
No hopes of ſuccour. But the Saviour came,
And with his ſplendor brighten'd all the place.
Redeem'd I was from real ſin; and felt
Both thoſe quick terrors, and that great deliv'rance
In comfort as intenſe, which lie beneath
A goſpel we ſo indolent enjoy.

PHILO.

Bleſt muſt you be, and always nigh to Chriſt,
While you preſerv'd this light.

AGA-

Digitized by Google

AGATHOPUS.

All ſouls muſt do ſo.
Our freſheſt mem'ry ſtill muſt hold before us
The wonder and true joy of that firſt hour,
When fear and ſin, to hope and innocence,
By clear, by firm, tho' ſudden ſteps were chang'd.
So ſhall we ever praiſe the power of Chriſt,
Which grants this leave and myſtic privilege
To us, ſo rotten in ourſelves, to ſtand
Free now from ev'ry ſpot of human follies.....
There's ſome one coming in.

PHILO.

'Tis only Claudius.
Poor ſoul! he hangs upon us, and can ſcarce
Bear to be ſtation'd with his brutiſh fellows.

Enter CLAUDIUS the Soldier.

CLAUDIUS.

My deareſt brethren! how ſhall I expreſs
What our good Lord does for me! night and day
I find him with me, and He ſhews me ſtill
Freſh wonders! What a thing is Jeſu's love!
Soft is my heart as infant's fleſh; yet able
Like adamant or ſteel, to ſtand the ſhock
Of death, and hell, and cut its way thro' all.
There's ſomething in me, moment after moment,
Spreading and riſing like a tree of life:
I follow it, and ſcarce feel the ground I tread on.
I'm wholly Chriſt's! But how can I be his,
O tell me, in a ſoldier's rough profeſſion?
Muſt I kill men?

PHILO.

Digitized by Google

PHILO.

You mean, muſt you not love them?
Yet you're a member of this world, whoſe proceſs
Involves e'en us in many things.....But ſee,
The deputies are coming.

CLAUDIUS.

I'll retire.

[*Exit Claudius.*

Enter ONESIMUS, POLYBIUS, DAMAS, with other Meſſengers of the Churches.

ONESIMUS.

Again we come to wait on good Ignatius.
Is he at leiſure?

PHILO.

I'll go in and ſee.

[*Exit Philo.*

AGATHOPUS.

Then he is talk'd of in your ſeveral countries;

ONESIMUS.

We all admire ſo bright a character.

AGATHOPUS.

What if, like us, you ever at his ſide
Had ſeen his life and conduct?

DAMAS.

You were happy.
We come from far, and don't repent the labour,

Digitized by Google

But once to taſte the graces of his ſpirit.

AGATHOPUS.

He was a man ſo pure in private life,
So all-devoted to the things above,
So mere a ſervant both of Chriſt and men:
You'd ſay he acted without ſpark of nature,
Save that each motion flow'd with eaſe and beauty.
Then ſuch a paſtor was he, ſo intent
To guard from errors and build up in Chriſt
(In wiſdom, innocence, and unity)
Each ſimple ſoul; ſo gentle too therein,
No heart bu[illegible] left itſelf it had a father.
How would he moan when any perſecution
Threatn'd the flock! and (which in him was great)
Rejoice at its removal; tho' thereby
Debarr'd himſelf from all his wiſh on earth.
He'd ſay, when fell Domitian's rage gave o'er,
"Now I ſhall never be a true diſciple,
"And die for Chriſt!"

POLYBIUS.

Glad would I hear more of him,
Pattern of biſhops! But lo, Philo comes.

Re-enter PHILO.

PHILO.

Ignatius, honor'd Elders, now attends you.

SCENE

Digitized by Google

SCENE II.

SCENE *opens to the inner Chamber.*

IGNATIUS and POLYCARP.....Enter to them ONESIMUS, POLYBIUS, DAMAS, &c.....PHILO and AGATHOPUS.

ONESIMUS.

WE told you in the morning, bleſſed man,
What ſorrow and what warmth your holy bonds
Spread thro' the churches. They could do no leſs
Than ſend us to ſalute you; and to knit
By all th' advantage of this dread occaſion
Our common love; and enter as we can
Into the hope and might of Jeſus with you.

IGNATIUS.

To love me they did well: for much I want
The kind aſſiſtance of each chriſtian ſoul.
I hope all give it me. Pray for me, brethren!

POLYBIUS.

We do.

DAMAS.

May nothing, when the time ſhall come,
Blemiſh thy combat!

Digitized by Google

IGNATIUS.

Ay, that prayer was right.
For I have weakneſs ſtill, and ghoſtly foes
Which fight againſt me and my reſolution.
Heav'n knows, I am a ſinner! and deſerve
To die more deaths than one on that account.
What favour then, O Lord, that wretched fleſh
Shall honour thee, while ſinking to its duſt!

ONESIMUS.

We wait upon you now, to know your will
And orders to the churches: ſince to-morrow
You ſail to Rome; and we, alas! return,
Not worthy yet of chains, to our own flocks.

IGNATIUS.

See, I have writ ſome haſty letters for you
To carry back. And give my humble thanks
To every congregation.

(Servant appears at the door.

POLYCARP.

Who is there?
Letters from Antioch for you, Ignatius.

(Ignatius reads letters.

IGNATIUS.

Dirce is dead, Agathopus! I find,
One of the heathens paſſing in the tumult,
When we went off, ſtruck her as 't were in ſport,
And her glad ſoul took flight. The news that follows
I can't conceal from you, my rev'rend brethren:
All things at Antioch, by our Saviour's care,

Are

Digitized by Google

Are quiet now again: ſo tell the churches.
Were it not well if each would ſend ſome brother
To greet my flock upon the mercy ſhewn them?
But ſtill, poor orphans, there's no biſhop choſe:
Think of them Polycarp.

POLYCARP.

Your care, as paſtor,
Shall leave its due impreſſion on my breaſt.
For that be eaſy. And ſince now are met
Such diſtant biſhops, preſbyters, and deacons,
Well repreſenting th' univerſal church,
Let me ſuggeſt employment for this ev'ning.

IGNATIUS.

What is it?

POLYCARP.

You, Ignatius, as our Lord
Will give you light, ſhall hint ſome gen'ral cautions
Tending to keep the church thro' ev'ry age
From ſuch corruptions as may hurt the plan,
Or cloud the purity it yet retains.

IGNATIUS.

With all my heart. Thou Friend of ſouls direct us!
And ever guide all thoſe on whom the charge,
The ſacred charge of thy great myſtery
(God in the fleſh, ſaving by precious faith
Poor ſinners) ſhall devolve in future times!
Long have I fear'd, there is a depth of Satan,
Which from pretences fair, and warm purſuit
Of real parts, but not the proper center
Of truth and holineſs, will circumvent

The church at laſt. Strange the extremes would ſeem,
To which this well pois'd ſoundneſs of our ſyſtem
By partial aggravations may be wrought:
But worſe, if poſſible, and more deplor'd
That infidel indifference which ſucceeds them.
For when ſo oft bewilder'd and deceiv'd,
A general faſtidious indolence
Fixes the mind, 'tis hard to move it more.
I calculate the fates of chriſtian faith
By diſpoſitions in the make of men.
Three ſorts I have obſerv'd. For ſome there are
Severe and ſolemn, like the Phariſees,
Allur'd by pomp and form. Some are again
Of fine and tender mold, and urge the path
Like Eſſenes,* of a rapturous devotion.
And laſtly, ſome (well turn'd for human life,
But the moſt fatal, when their day ſhall come,
To our religion) ſit like Sadducees,
Cool moderators of their brethren's fires;
Their mark and inſpiration common ſenſe.
The firſt and laſt of theſe, as with the Jews,
May, in their turn, command the public ſtream.
The third have ſome eruptions more retir'd.

ONESIMUS.

Be pleaſ'd to ſhew by what unhappy ſteps
Each of theſe ſpirits may deface the goſpel.

IGNA-

* Theſe were three chief ſects of the Jews: the Phariſees, Sadducees, and Eſſenes. Of the two firſt frequent mention is made in the goſpels. The laſt made leſs noiſe, and ſeemed at the time of our Lord's walking on earth not to be ſo numerous, though they increaſed conſiderably afterwards. They maintained the reſurrection of the body againſt the Sadducees; they were very devout and abſtemious, but avoided the oſtentation of the Phariſees; they did not ſwear, they excommunicated thoſe who did not walk orderly, and they were much given to faſting and contemplation.

Digitized by Google

IGNATIUS.

Firſt let me mention what is the great center
And heart of it: which while it moves within,
And actuates, whatever outward frame
Of man's ideas, ſtill there is one life,
Rich life wide ranging thro' varieties.
For have not we, ev'n now, thoſe ſev'ral taſtes
Amongſt us? Yet hereby all ſanctified.
Your conſcious ſouls prevent me while I point
The anchor of your calling. 'Tis a faith
Depending only on the blood of Chriſt,
And nothing of our own from firſt to laſt.
This keeps us now in great ſimplicity:
For happy here, we lay no eager weight
On other things, but uſe them in their place.
Poſterity, I fear, will fail here ſoon.
For thus, in nakedneſs of faith to hang,
Amidſt whate'er we do, or know, or have,
On foreign aid and merit; nor permit
Nature to ſay, ſhe's owner of one thing:
This is an edge ſo fine, 'twill turn and warp;
The more, becauſe a raw and novice world
Will not be tender of it; having ſtill
So many other plauſible reſorts,
That court the fancy, and are chriſtian too:
As influx of the Spirit, ceremonies,
And morals (to who'liſt to ſee no more)
Of chriſtian law. Each ſev'ral taſte now laps'd,
Of courſe purſues, adorns ſome one of theſe.
The ſoft, contemplative, and Eſſene genius
Both makes the nobleſt choice, and does leaſt harm.

DAMAS.

I long to hear you paint the cauſe of that.

Digitized by Google

IGNATIUS.

What ghoſtly energy and myſtic life
Do we now feel within! We have this jewel;
Yet on its radiance do not chuſe to gaze
Directly, but with humble hand hold faſt
The caſket where it lies, Faith in Chriſt's blood.
But as the knowledge of that tenure fails,
Each warm devotioniſt will ſtrive to fix
The now departing Shekinah by nice
Tho' impotent deſcriptions; will reduce
All to a ſcience, and to each attainment
Preſcribe a way of art and falſe ambition.
See you how this may be?

DAMAS.

I ſee too plain
The Spirit's ſelf on Jeſus may be made
T' encroach.

IGNATIUS.

But this is light to what enſues.
We highly value now our ſolemn rites,
Symbols of love, and our Lord's protection:
And much we preſs obedience to the paſtor.
But O, what I foreſee may flow from this
In a dark age; when int'reſt on one hand,
And on the other childiſhneſs of thought
And Pagan gloom, for ſuperſtition ripe,
Will by our uſe confirm that iron yoke!
The clergy will be lords, and endleſs forms
Hide from the church her Saviour's face.

POLYBIUS.

Alas,
That ordinances in his name begun
Should ceaſe to preach Him only to poor ſouls!

IGNA-

Digitized by Google

IGNATIUS.

The worſt is yet to come, When chriſtirn faith
Has worn all weakneſſes of th' human ſpirit,
And been derided thro' them, 't will be deem'd
Expedient to appoint a jealous guardian,
The fire and wild luxuriance to correct
Of this ſtrange principle. Low, and more low,
By treach'rous praiſe of it's own moral precepts,
Shall it be brought in all it will perſuade
Of work from its diviner plan and power,
Beyond the meaſures of mere human life.
Till by degrees bold reſaon recommends
Her own unmingled ſyſtem, nature's light,
And will not ſuffer on that ſcheme to hang
(Tho' long but tolerated like the laws
Of conquer'd countries) the bare name of Jeſus.
As he had died in vain, with great applauſe
The world rolls back to what it was before.

ONESIMUS.

O Adam! Adam! We no more blame thee:
We too have taſted Paradiſe, and fell,
Look'd over Jeſus to know good and evil.

IGNATIUS.

I ſee, my brethren, the laſt ſcene I've drawn
Too much affects you; it drinks up your ſpirits:
What ſhall I ſay? 'twon't be till diſtant ages.

ONESIMUS.

Our love extends to all: that's no relief.

IGNATIUS.

Why then I have (if I muſt bring it forth)

What

Digitized by Google

What will, I'm ſure, the preſent grief expel,
Tho' not as I would wiſh. Look nearer home:
Are Smyrna, Epheſus, Magneſia dear t' you?

ONESIMUS.

Dearer than life.

IGNATIUS.

Then long before this plague
Shall overſpread the earth, all theſe your churches
Shall loſe their chriſtian glory, ſcarce retain
Savour of Chriſt, or ſymbol of their hope,
Ravag'd and trodden down by infidels.

POLYBIUS.

Nay then we're ſilent! Judgments are to come,
And foul apoſtaſies. Let us make haſte
To die, my brethren, leſt the goſpel lamp
Go out before us.

DAMAS.

No, recall that word,
Howe'er diſtreſs or error may deform
The ſpouſe of Chriſt, his love will ever laſt.
And when theſe ſtorms are o'er, and man's each paſſion
Hath had its day, its ſwing and penitence
In holy things; then pureſt light again,
The ſweet recover'd infancy of faith,
Shall bleſs the earth, and introduce that kingdom,
Where Chriſt the King of Peace ſhall ſtand confeſt,
Admir'd in all his ſaints and all his works.

POLYCARP.

This is the ſum, my brethren! CHRIST IS ALL:
If e'er we lean to other things we fall.

Spirit

Digitized by Google

Spirit, and rites, and reaſon too are good,
If planted and if glorying in His blood.
Faith is ſo ſimple, whence all good doth ſpring,
Mankind can't think it is ſo great a thing:
Still o'er this pearl ſteps their ambitious pride
Purſuing gladly any form beſide.
Yet, O good Saviour! narrow as it is,
And delicate, and prone for man to miſs,
Ne'er be the way ſhut up to this our bliſs!
No, everlaſting be thy goſpel, Lord,
And thro' all time its ſaving power ador'd!

END OF THE FOURTH ACT.

ACT V.....SCENE I.

SCENE *Rome, juſt without the City.....The City Walls and Gate lying before, and ſome old Ruins on one Hand*

Two PHILOSOPHERS.

Firſt PHILOSOPHER.

YOU ſeem to like this place, as if one ſtep
Was precious from the follies of the town:
But you look muſing. Pray what was the object?

Second

Digitized by Google

Second PHILOSOPHER.

Why truly, the poor chriſtians. For it ſeems
This day, this Thirteenth of the Spectacles,
Some noted prieſt of theirs, a priſoner brought
In the laſt ſhip, ſhall be expos'd to beaſts.

Firſt PHILOSOPHER.

And are thoſe ſilly wretches worth a thought?

Second PHILOSOPHER.

Perhaps worth ſev'ral, brother. For you know
We who ſeek truth muſt not be prejudic'd.

Firſt PHILOSOPHER.

I don't myſelf believe the monſtrous ſtories
Reported of them; but I think them perſons
Soft and precipitate to each new whim,
And not much us'd to reas'ning.

Second PHILOSOPHER.

Be it ſo.
But whence then comes their conſtancy in ſuff'ring,
Their more than Roman fortitude of ſpirit?

Firſt PHILOSOPHER

From great enthuſiaſtic warmth.

Second PHILOSOPHER.

Well ſaid!
And will enthuſiaſm then (with all
The decencies of life and civil duty
Preſerv'd) make men ſo gen'rous and heroic?
For whether they be reaſoners or no,
I'll give a reaſon why their ſect ſhould ſtand.

Firſt

Digitized by Google

Firſt PHILOSOPHER.

One would not call in madneſs to ſupport
E'en virtue's ſelf! Enthuſiaſm 's no leſs.

Second PHILOSOPHER.

Here we recur to the firſt doubt: which was,
Whether for thoſe particular opinions,
Which thus inſpire and heat them, they can ſhew
Rational grounds? If ſo, it is not madneſs.
Man's ſcrutiny abſolves them, if their lines
And gen'ral motives, which ſuſtain all round
Their faith and conduct, be but rightly drawn:
Whate'er within this circle lies of bold,
Or fervent, or ecſtatic, is refer'd
To impulſe of the deity they worſhip.
But 'tis a quality in the whole nature,
And ſep'rate from the tenet of enthuſiaſms,
Yet I conſider.

Firſt PHILOSOPHER.

What is that?

Second PHILOSOPHER.

'Tis joy,
The ſpring of hearty, ſtrong, and graceful actions,
What makes all worth, all elegance of wit,
Yea all benevolence, but this one feeling,
Or from good blood, from ſenſe or ornament,
Or caſual good humour? Hence in vain
Do we philoſophers erect ſuch minds,
Which can admit none of theſe genial charms:
They ſink again. For we infuſe but reaſon:
Not glowing health, nor fibres turn'd to honour;

Nor

Digitized by Google

Nor, like the chriſtian prieſts, can we convey
A foreign joy more elevating yet,
Enthuſiaſm.

Firſt PHILOSOPHER.

What you ſay is juſt: but ſtill
I'd not work up a rapture like thoſe prieſts,
By doctrines ſo irrational and weak.
The joy's not bad, engine indeed of virtue,
Had it a good foundation.

Second PHILOSOPHER.

Stop and think!
Is it the movement, which perhaps alone
Can raiſe a lively and ingenuous flow
Of virtue, the free bloſſom of ſuch minds
As are already happy; and hath God
Left no room, think you, or foundation for it?

Firſt PHILOSOPHER.

Yes, you have ſhewn 'tis wove with our complexion.

Second PHILOSOPHER.

That's not enough; if we ſuch virtue mean,
(As ſure we do who hold the ſoul immortal)
As looks beyond the uſe and preſent luſtre
Of human life; and hath its great affair
With the Divinity, his grace or frown.
Here by analogy the rule's the ſame;
Joy precedes virtue: but it muſt be joy
Upon this ſtate, and in this line of things:
The vot'ry muſt behold his God propitious,
Himſelf admitted as an humble friend:
Eaſy of heart, and confident henceforth;

Then

Digitized by Google

Then will he riſe to the great character,
By excellence of ſoul, that ne'er appear'd
Before this Entheon's interview with heav'n.

Firſt PHILOSOPHER.

You've got into the center of their firſt
And moſt obnoxious doctrine (for the other
Of ſome good ſpirit or divine afflatus
Upon the mind may fairly be allow'd.)
To every proſelyte at firſt admiſſion
Full innocence they lend: whate'er his crimes
Before have been, he's white, and free, and juſt,
And equall'd with the veterans of virtue,
Firſt wears the laurel, then begins the fight.
Make this conſiſtent, and I'll aſk no more.

Second PHILOSOPHER.

I think I can. For let us now ſuppoſe,
He that rejoices, is by force of that
Diſpos'd for good; and he, who by ſome glance
From the mild deity, triumphs in his love,
Moves then to higher good; diſplays at once,
However abject or perverſe before,
Relenting gratitude and holy worth:
If ſo, one may with virtue be endow'd
At once.

Firſt PHILOSOPHER.

But this is rarely ſeen.

Second PHILOSOPHER.

Tis true,
Yet the objection does not drive me back
From what benign effects I ſaid would follow

On

On joy divine: but urge me to enquire
Why this kind glance is not beſtow'd on all?

Firſt PHILOSOPHER.

That I can tell. Becauſe mankind are under
The power of vice.

Second PHILOSOPHER.

That cannot be; for this
Is what deſtroys that power which never melts
But at this fire.

Firſt PHILOSOPHER.

Yet may not ranker vice,
Foul with its brutiſh habits, be in nature
A bar to th' operation?

Socond PHILOSOPHER.

Not at all.
This joy, if given, does there the very ſame
As in clear minds, it meets th' ingenuous ſprings
Of our great ſoul conceal'd beneath the rubbiſh.

Firſt PHILOSOPHER.

But 'tis not given, yourſelf then tell us why.

Second PHILOSOPHER.

God is a governor; and acts indeed
By rules political, and not as we
Would trace him ſtill with geometric ſcale,
By mere connexions and capacities
In phyſical exiſtence. Hence pure guilt,
Debt, and affront, and breach of covenant,
Ideas ſtrange to us! tie up the hand

That

Digitized by Google

That might, if ſimple nature were conſider'd,
At any moment work all virtues in us.

Firſt PHILOSOPHER.

If guilt's the obſtacle, then its removal
May well be ſudden, and all good flow in.
The chriſtians do indeed employ their care
On guilt itſelf; ſo taught by old tradition
Deſcending from the Jews. And now methinks
I can ſee farther in their ſcheme. If God
Acts as you repreſent him, and with-holds
His chearing preſence from the human mind
On motives politic; then on the like
He may reſtore it. Guilt's political;
Deriv'd external merit is no more.
Yet this I thought ridiculous indeed,
That they account themſelves belov'd of God
For what another did.

Second PHILOSOPHER.

'Twas, I ſuppoſe,
Their Founder.

Firſt PHILOSOPHER.

Yes.

Second PHILOSOPHER.

Why this is (as you ſay)
Good in the uſe and equity of ſtate,
That to a corporation from its head
Merit ſhould paſs, and dignity dilated
Cloath every branch with honours of the root.
And truly, I've long look'd on this expedient
As the moſt fit and delicately ſuited

Digitized by Google

To give at once both room for God to bleſs
Nor yet make man or petulent or proud.
The late dark ſky and images of guilt
Keep their reality: but only ſerve
T' illuſtrate preſent ſafety; as we ſee
The broken weapons, hideous to behold,
Brighten and triumph o'er ſome barbarous land.
Man now is happy; but 'tis plain by whom!
Not by himſelf; the Patron ſtands before
To face the Godhead, and obtain its gifts:
He at a diſtance terminates his care
And glad tho' feeble ſervice pays this Friend,
His own, his ſofter and compendious God.
What a ſweet paſſion to this Benefactor;
What plain infantile gaiety of heart,
And yet what outward greatneſs of deportment:
In ſhort, what a new ſet of ſentiments
Would burſt from the receſſes of the ſoul,
Which ſhould believe itſelf divine and happy,
Through the whole length of ages, and all this
By the *mere love* and *wonderful atchievement*
Of One who left ſuch *merits* once, and ſtill affords
His virtual preſence to his friends!
All this I do, I muſt imagine.....tho'
I'll ſpeak no more, leſt you ſhould think me chriſtian.

Firſt PHILOSOPHER.

Whoe'er thinks me not much their enemy
Henceforward, ſhall not put me to the bluſh.
As for their meetings and their private rules,
They're a ſociety, and ſo muſt have them.

Second PHILOSOPHER.

Enough! Here comes the martyr, we'll retire.

Firſt

Digitized by Google

Firſt PHILOSOPHER.

We are not worthy now, good man, to ſtay
And join thy train; another time we may.

[*Exeunt.*

SCENE II.

Enter IGNATIUS *guarded by Soldiers: ſeveral Roman Chriſtians accompany him....*AGATHOPUS *and* PHILO *following after.*

IGNATIUS, ROMAN CHRISTIANS, &c.

IGNATIUS.

'TWAS very kind, my brethren, that you came
So far to meet us. Had I been permitted,
In honour of the ſteps of holy Paul,
I from Puteoli on foot had travell'd.
Thus far 'tis well! This is imperial Rome;
And I a biſhop from the diſtant Eaſt,
Now ſee the countries of the ſetting ſun:
I too am come to ſet! but riſe again
In Jeſus Chriſt.

ROMAN CHRISTIANS.

Are you reſolv'd to die?
We could perhaps induce the people yet
Not to require you for their ſavage ſports.

IGNATIUS.

O don't attempt it! Ne'er ſhall I again
Have ſuch a gale to waft me to my God.
Were I like Paul and Peter, a freed man
In Chriſt, and perfect, to make no ſuch motion,
I would command you. I am yet a ſlave:
But do intreat you not to hinder me,
For by this death I ſhall obtain my freedom.

ROMAN CHRISTIANS.

Are there no motives to perſuade your life?

IGNATIUS.

No, I have nothing more to do on earth.
My loves and my deſires are crucify'd;
There's not a ſpark of fire or warmth within me
To things below: but that ſame living water
Promis'd by Jeſus hath extinguiſh'd all.
It ſprings to life eternal in my heart,
And calls me onward only to the Father.
Tedious to me is corruptible food,
And ev'ry joy of life. The bread of God
I hunger for, the fleſh of Jeſus Chriſt:
His blood I'd drink; that is, I would be made
Immortal with him in the ſtate of love.
I do not wiſh to be one moment longer
This man, this dark and miſerable being:
And tho' I'm yet alive (you ſee I am
Becauſe I ſpeak) my heart is all on death.

ROMAN CHRISTIANS.

But 'tis a cruel death that they intend you.

IGNA-

Digitized by Google

IGNATIUS.

Let fire, and croſs, and troops of rav'nous beaſts,
Let tearing, grinding of this total frame,
Let every art of pain the devil owns,
Come on me, ſo I but enjoy my Jeſus.
I am God's wheat, the lion's jaw muſt bruiſe it.
So ſhall I make clean bread fit to preſent
In God's high ſanctuary.

ROMAN CHRISTIANS.

But can't you,
O rev'rend father, be a friend of Chriſt,
And yet continue here?

IGNATIUS.

O no, I cannot;
I can't be true to the great myſtery,
The life of faith, while in the world I'm ſeen.
Nothing that can be ſeen is fully right:
And only then I am a good diſciple,
When e'en my body (tho' but in the paunch
Of a brute beaſt, and by a change of forms)
Is yet withdrawn from this bad world's inſpection.
There has one object been diſclos'd on earth
That might commend the place; but now 'tis gone:
Jeſus is with the Father, and demands
His members to be there. Him do I ſeek
Who died, who roſe for us. In gaining him,
I ſhall be rich enough. Pardon me, brethren!
You muſt not ſtand between me and my life,
Nor weigh me down when I aſcend to God.
No, let me now paſs upwards to partake
Unſullied light, and be what he would have me.

Digitized by Google

No, let me now the paſſion imitate
Of Chriſt my God. Do any of you feel
Him in your heart? Then you can ſympathize.
You know my ſtraits, what ſacred ties I'm under.

ROMAN CHRISTIANS.

We'll not reſiſt you more: God's will be done.

IGNATIUS.

Pray tell me, keepers, There on our left hand,
That moſſy fragment of a wall, what is it?

SOLDIER.

'Tis an old burying-place now laid aſide.

IGNATIUS.

Laid aſide, ſaid you? So ſhall all this world
Be ſoon. Good ſoldiers, let me lean againſt it
One moment. Brethren, ſhan't we pray together?

(Ignatius kneeling by the old wall.

IGNATIUS.

Thanks to thy love, almighty Son of God,
Which, o'er the ſteps of all my life extending,
Gave me to know thy name and ſaving might:
And now to taſte the bliſs of dying for thee.
Grant to the churches reſt and mutual love,
And holy gifts, and lively confidence
In thee. Bring on the bleſſed end of all things.

(The brethren whiſper and ſtand up.

What is't, my friends?

ROMAN CHRISTIANS.

The ſports are juſt concluding,
And you in haſte are ſent for.

IGNA-

Digitized by Google

IGNATIUS.

I am ready.
Come ſoldiers, come Agathopus and Philo! you,
Some of you, friends, keep praying in this place.

Exeunt Ignatius, Soldiers, Philo and Agathopus, to the Amphitheatre. Manent ſome Roman Chriſtians.

Firſt ROMAN CHRISTIAN.

Who can help praying now? My very ſoul
Is on the ſtretch, and buſy with her God,
About ſome big requeſt I cannot utter,
Nor comprehend.

Second ROMAN CHRISTIAN.

The time of great affliction,
Or great ſuſpenſe is ſacred, and exceeds
The common bounds of thinking.

Firſt ROMAN CHRISTIAN.

And of power,
For ſure, 'till now, I never felt ſuch ſtrength
And energy of ſpirit; fleſh and the world
No more retard me, than if not in being.
I would do ſomething! Would do any thing!
For ſome eternal nerves are wak'd within me,
Some ſtrange alacrity, which, if it laſted,
Would be the body's death, and ſhake it off
Without or puny ſickneſs or a groan.

Second ROMAN CHRISTIAN.

But ſtop, my brother, let us now be faithful
To the good martyr's orders, and pray for him.

Firſt

Digitized by Google

First ROMAN CHRISTIAN.

I pray too much for words. I pray for all things,
All time, and all eternity at once.
What would you more?

Second ROMAN CHRISTIAN.

Only to recollect
And ſtand in awful ſilence here awhile
Before our heav'nly Maſter, doing no more
But this, to have Ignatius on our heart.

First ROMAN CHRISTIAN.

Content.

Third and Fourth ROMAN CHRISTIANS.

O Lord, be preſent with thy ſervants?

[*They pray ſome time ſilently.*

Second ROMAN CHRISTIAN.

Now I am forc'd myſelf to break the ſilence.
Did you perceive that breath of purer air
Which ſpread a ſweet ſimplicity and calm
Over our ſoul? Indeed the Lord is with us!
I fancy this mild ſignal ſhew'd the moment
When great Ignatius mounted to the ſkies.
'Tis ſo; for ſee, the deacon comes to tell us.

Enter PHILO.

PHILO.

Chriſtians, rejoice! Your brother is at reſt,
Safe in the arms of Chriſt, above the toils
And hazards of an earthly pilgrimage.

ROMAN

Digitized by Google

ROMAN CHRISTIANS.

The manner of his martyrdom we long
To hear.

PHILO.

'Twas quickly o'er. Two hungry lions
Kept for him were let looſe with a loud ſhout,
And mingled horror of ſome ſofter hearts
Thro' the whole amphitheatre. He firſt
Look'd up to heav'n, and then let gently fall
His eyes to earth, as one whoſe ſuit was heard,
Nor needed that he ſhould ſolicit more.
And ſo it was e'en to a circumſtance.
He always wiſh'd there might, if poſſible,
Be no remains of his, which we ſurvivors
Might ſtoop to gather, or regard as martyrs.
And very few are left (Agathopus
And Claudius glean what is) he has his grave
Compleatly in the beaſts, the place which he
With ſuch partic'lar pleaſure deſtin'd for it:
I ſaw this pleaſure in his looks; and 'twas
The laſt I ſaw of him: for while he ſtood
As one that would have ſtrok'd the griſly brutes,
They ſeiz'd upon him, and devour'd him up.

Enter AGATHOPUS and CLAUDIUS.

ROMAN CHRISTIANS.

And did he leave us then no dying words?

PHILO.

He ſcarce had time to ſpeak, yet ſaid ſomething,
A word or two, but I could not hear what.

AGA-

Digitized by Google

AGATHOPUS.

I'll tell you, brethren, what Ignatius ſaid:
What his death preaches to you.....Let your life
Be hid with Chriſt. Choak not by worldly care,
Or earthly joy, that emanation fair
Of Chriſt's own mind, the new implanted ſeed
Of Chriſtian holineſs: but ever feed
And more expand it by the works of love,
And foll'wing your good inſtincts from above.
For not in vain, or with ſome low deſign
Were you engrafted into Chriſt your vine:
But you with him, in whom your whole truſt lies,
Shall to divine inheritances riſe;
Stand with Ignatius on that better ſhore,
As dear to Chriſt as he that went before!

PHILO.

Here we diſperſe. Agathopus and I
Return to Antioch. Where are you, Claudius,
Order'd to be.

CLAUDIUS.

At Rome.

PHILO.

Then here you ſee
The brethren you muſt join with.

(Roman Chriſtians giving him the hand.

ROMAN CHRISTIANS.

Take the pledge
Of deareſt love and fellowſhip immortal.

CLAU-

Digitized by Google

CLAUDIUS.

My firſt inſtruſtors, by whoſe friendly voice
I learnt to truſt in Jeſus! Muſt I part
With you.

AGATHOPUS.

Yes, Claudius, and 'tis no great thing.
We with theſe friends muſt part; both with Ignatius.
They ere their thirſty ſouls had time to know
And knit with his; we after a ſtrict union
Of many years. With our exterior ſtate
'Tis thus. But Chriſt within is ever ſure,
The ſame in youth and age, at Rome or Antioch.
One ſource of joy to each believing breaſt,
Where we all drink, and live, and meet at laſt.

A SERMON

Digitized by Google

Digitized by Google

CHRISTIANITY TIDINGS OF JOY.

A

SERMON

PREACHED BEFORE THE

UNIVERSITY of OXFORD,

At St. MARY'S, on Sunday DECEMBER 27, 1741.

Publiſhed at the Requeſt of Mr. Vice-Chancellor.

Digitized by Google

Digitized by Google

A

SERMON

PREACHED BEFORE THE

UNIVERSITY of OXFORD.

LUKE II. 10.

And the Angel ſaid unto them, Fear not: for behold I bring you good Tidings of great Joy, which ſhall be to all People.

THE appearance of the angel of the Lord to the ſhepherds, to acquaint them of our Saviour's birth, was very proper and ſuitable to the dignity of ſuch a nativity. Whether we conſider the Angels, as a higher and actually happy order of intelligent beings, kindly congratulating the ſalvation of the human race; or whether we regard them as the meſſengers of the great God, ſent down to do honor to his Son, and make a part of the credentials of his miſſion; or whether we look upon them as the appointed retinue of the *Logos* himſelf, attending their own Captain even on his earthly

Digitized by Google

pilgrimage: in every light, their acting thus, was a decent circumſtance of the nativity of *Chriſt*. The ſhepherds likewiſe may be conſider'd, as perſons of a low condition, and of plain and honeſt minds, keeping up as it were, the old patriarchal ſimplicity of life; and therefore the fitteſt of any to be the firſt courtiers of that King, who without ſecular ornaments, and againſt human probabilities, was to reſtore peace and a golden age to mankind: and their being called to in the dead of night, when all others were aſleep, did but too truly repreſent what is ſo often and awfully remark'd as incident to the goſpel, I mean, to paſs unobſerv'd and unregarded by the unbelieving world, and to take effect only with a few waking minds. The angel that appear'd, and ſpoke firſt, was the principal meſſenger ſent with theſe tidings; and the others, who ſeem only to have been heard and not ſeen by the ſhepherds, were attendants upon him, who in the fervor of their zeal could not forbear their harmonious ſuffrage on the occaſion. The light alſo that attended him, may have been either individually the ſame which the wiſe men ſaw, and is in that hiſtory called a ſtar; or only in general, like that, a ray and portion of that majeſtic light in which God dwells, and which cloaths not only Himſelf, but even his meſſengers as a garment. But I will inſiſt only on his words: which are theſe, *Fear not: for behold I bring you good tidings of great joy, which ſhall be to all people.*

The angel here informs the ſhepherds firſt of all, that the meſſage he brings is of ſuch a nature, as to be matter of joy. Then he proceeds, in the next verſe, to ſhew them what it is: *Unto you is born, this day, in the city of David, a Saviour which is Chriſt the Lord.* Had he only told them, that *Chriſt, the Lord* was born, they from the character which

Digitized by Google

which the prophets had given of that Perſon, could not have been ignorant, what ſentiments of heart were due to the news of his appearance: yet to help their apprehenonſion, and ſecure their joy the better, he adds that very title which muſt ultimately be the ground of their joy, and calls him a Saviour; *Unto you is born a Saviour.* But now if the great motive to joy is couch'd in this title *Saviour;* this directs us to look farther than the nativity, or to look upon that, only as the opening of a large and manifold ſcene of wiſdom and love in the redemption of mankind: for *Chriſt* was not a Saviour to us merely by being born, but by ſeveral ſteps beſides, which he took afterwards. Hence I think I am authoriz'd, to underſtand the ſubject of joy here mention'd, to be in effect the chriſtian ſalvation itſelf, with what was done to purchaſe it, and the happy fruits of it; or which will come to the ſame, the goſpel or doctrine wherein all theſe things are promulged. Accordingly at preſent, I ſhall take the words before us, *Fear not, for behold I bring you good tidings,* &c. as containing this poſition, *That the chriſtian doctrine was intended to be* (and moreover was, at the firſt preaching of it) *received with joy.* This obſervation I will

Firſt, Confirm from the ſcripture.

Secondly, Enquire, What it was in the chriſtian doctrine, which muſt more particularly be the cauſe of this joy.

Thirdly, Draw ſome inference.

I. That the chriſtian doctrine was intended to be received with joy.

Digitized by Google

If the words I have read, becauſe they were ſpoken upon a particular occaſion, may not ſeem ſo directly to imply this, the thing however will be put beyond all doubt by other places of ſcripture. And firſt, it is ſomewhat remarkably to our purpoſe, that the very terms εὐαγγέλιον and εὐαγγελίζεσθαι are uſed in ſuch a manner in the apoſtolical writings. Three times in four that there is occaſion to mention the chriſtian doctrine, or the proclaiming of it to the world, 'tis done by theſe words; which yet in themſelves were not ſo very obvious, nor ſo far as appears, any favorite phraſes of the age. No reaſon can be given for it, but that the truth of the caſe ſo much required, that the doctrine then delivered ſhould be looked upon both as news, and good news; and be received, as in nature and common life good news or tidings are received; which we know is, with the moſt ſenſible joy, and therefore thoſe who paint the paſſions ſtrong, take the perſons they repreſent, at the moment when ſome concerning event comes firſt to their knowledge: I ſay, this was ſo much the moſt ſuitable reception of any for our Saviour's religion, that to enſure it, no repetition of the ſame word was thought too much. Agreeable hereto *St. Paul*, in a place where he is very careful to remove wrong, and ſuggeſt right notions of that matter, gives this character of his office as a preacher of chriſtianity, *We are helpers of your joy.** As he does, in another place, apply to himſelf and his fellow-preachers, thoſe words of the prophet *Iſaiah*, where a bringer of good tidings (and perhaps 'twas hence the idea flowed into the New Teſtament) is ſuppoſed to raiſe ſuch joy and tranſport in the beholders even afar off, that his very perſon and motion ſeem to them more amiable than ordinary: *How beautiful are the feet of them*, &c.† And indeed wherever

* 2 Cor. i. 24. † Rom. x. 15.

Digitized by Google

ever that prophet ſpeaks of the chriſtian diſpenſation, he calls upon thoſe to whom the promiſe is addreſſed, to rejoice: *Break forth into joy, ſing together, ye waſte places of* Jeruſalem; *for the Lord hath comforted his people.** *Sing O Heavens, and be joyful, O Earth.*† *The people that walked in darkneſs, have ſeen a great light; they that dwell in the land of the ſhaaow of death, upon them hath the light ſhined. Thou haſt multiplied the nation, and to him* (for ſo the margin reads it) *increaſed the joy: they joy before thee according to the joy in harveſt, and as men rejoice when they divide the ſpoil.*‡ Now propheſy may be ſo far like the ſeeing of things with the eye at a great diſtance, that it may take in perhaps no more than the groſs of the object, but is ſure to do juſtice to that: and if ſo, then whatever be the particulars of chriſtianity, which will upon a nearer inſpection be ſeparately regarded, yet that which ought firſt to ſtrike the eye, that which makes the bulk of it, and in the prophet's view ſwallows up every thing elſe, is ſome great conſolation, or matter of joy.

But to come ſtill cloſer; Nothing can be a better rule to judge by, than the impreſſions with which the firſt converts heard the chriſtian doctrine: what they felt, ought to be felt in and from chriſtianity, for it is in them we ſee the moſt genuine effects of it. After that great converſion on the day of *Pentecoſt*, the outward behaviour of the believers immediately thereupon, is deſcribed in ſeveral particulars; and their ſtate of mind, which indeed ſhewed itſelf in their actions, is ſufficiently intimated in two words, *gladneſs* or exultation, and *ſingleneſs of heart*:§ to which we may add what is ſaid of them before; that, among many others perhaps who were never the better for it, theſe were the per-

 ſons

* Iſaiah lii. 9. † Chap. xlix. 13. ‡ Chap. ix 2, 3. § Acts ii. 46.

Digitized by Google

ſons who *gladly received* St. Peter's *word*, and therefore *were baptized*.† In the ſame book of the *Acts*, after mentioning that *Philip went down to the city of* Samaria, *and preached* Chriſt *to them*, it is taken notice of, *that there was great joy in that city*.‡ When the jailor who had *St. Paul* in cuſtody, had once heard him *ſpeak the word of the Lord*, beſides the actions he did preſently upon believing, which plainly imply an alacrity of heart, and are ſomewhat parallel to the account of thoſe converts firſt mentioned, it is expreſly added in the cloſe, that he *rejoiced*.‖ The like we find in the *Ethiopian* eunuch; as ſoon as *Philip* had *preached* Jeſus *unto him*, and he was baptized, though his guide was ſnatched from him, yet the doctrine having ſunk into his heart, gave proof there that he received it as good tidings; for *he went on his way* (it is not ſaid, only reaſoning, meditating, or the like, but, *rejoicing*.§

Indeed we have reaſon to think, that all who heard the goſpel to any good purpoſe, heard it with the ſame ſentiments of joy. They behaved at firſt, like perſons quite amazed and ſurprized with the divine grace and bounty; and all their lives after, whatever the religion of *Chriſt* required of them, they *abounded in the ſame with thankſgiving*: which habitual thankſgiving, ſo often recommended to chriſtians by *St. Paul*,* may be looked upon ſtill as the convert's joy, now more ſtayed and mature. And therefore in our Saviour's parable of the ſower, when the hearers compared to ſtoney ground, are ſaid to *receive the word with joy*,† we are not to take it, as if he inſinuated ſome forwardneſs in them more than was convenient, or that their beginning was ſuch that it was not likely that they would

† Acts ii. 41. ‡ Acts viii. 8. ‖ Acts xvi. 34. § Acts viii. 39.
* Col. iii. 15, 17, &c. † Matth. xiii. 20.

Digitized by Google

would hold on; but rather juſt the contrary: He means, that they promiſed very well as yet, and were diſpoſed towards the goſpel, as all good converts uſually were diſpoſed. I will add but one place more, of many that I might; becauſe it not only proves that the hearing of the goſpel was in thoſe days attended with joy, but puts us in mind of ſomething, whereby we may meaſure the greatneſs of that joy; it triumphed over all afflictions. And indeed we may obſerve in church-hiſtory, that Proſelytes the very day they firſt believed, and *taſted the good word of God*, when conſequently nothing of habit or improvement could be ſuppoſed, but only the pure joy of that Word to ſupport them, were as much raiſed above this world and as fit for martyrdom, as at any time after. But to return; *St. Paul*'s words are theſe, *Ye became followers of us and of the Lord, having received the Word in much affliction, with joy of the Holy Ghoſt.** This joy of the *Theſſalonians* upon the firſt hearing of the Word, this chearfulneſs and nobleneſs of ſpirit, as it did juſtice to the nature and incomparable worth of the goſpel, ſo it gave an example to all the churches round them: and ſo excellently right was their behaviour at that time, that 'tis with a particular pleaſure the apoſtle reflects upon *What manner of entring in he had unto them; and how they* (let us carry with us the idea of that young joy, gratitude and zeal) *turn'd to God from Idols, to ſerve the living and true God, and to wait for his Son from Heaven, whom he raiſed from the dead, even Jeſus which deliver'd us from the wrath to come.*†

This may ſuffice to ſhew, that the chriſtian doctrine was intended to be received with joy; or that joy is the affection or ſtate of mind, which the chriſtian revelation was expected to

* 1 Theſſ. i. 6, † Verſe 9, 10.

Digitized by Google

duce. Nay more than this hath been ſhewn; it appears that thus it was in fact: in the firſt times, all who heard the goſpel and believed it, did demonſtrate thereupon a noble and uncommon gladneſs of heart. I proceed now

II. To enquire, What it was in the chriſtian doctrine, which muſt more particularly be the cauſe of this joy?

This diſcovery will not be without its uſe, nor will it be very difficult: for we ſhall have good ground to proceed upon, I mean the plain well-known ſentiments of human nature. Every thing will not produce every thing: and we know very well, what kind of events or propoſals will create ſadneſs; what will create joy and tranſport; what will create only a lower ſort of complacence, or ſome employment of the thoughts with little or no emotion at all. The ſubject, as I conſider it, will admit only of ſuch arguing, (and perhaps after all there is none more juſt and ſatisfying) as ſupports itſelf by a conſtant appeal to the ſenſations of our own breaſt. We muſt put ourſelves in the place of thoſe primitive converts, and then try what part of the chriſtian doctrine would have been capable, or would not have been capable, to affect us in the manner that they were affected.

And firſt, I think I may venture to ſay, That what was thus propheſied of before, and propoſed when the time came, as glad tidings; what was accordingly receiv'd by theſe perſons with ſuch demonſtrations of joy; could not be, principally or properly, a lecture of ethicks, a fine ſet of moral precepts. For in the firſt place, if this were the caſe, how could the grand bleſſing of chriſtianity be introduced in ſuch a ſolemn manner, as ſomething entirely new,

Digitized by Google

new, and unknown to mankind till then; ſomething that improv'd their condition, like ſtepping at once *out of darkneſs into a marvellous light?** And now could the impreſſion it made, be an impreſſion of ſurprize, ſuch as ſudden joy ſuppoſes? Whereas 'tis certain that moral rules, and fine ſayings of that ſort, were not wanting to the world before: thoſe who profeſs to admire them chiefly in the New Teſtament, muſt own they met them likewiſe in authors that liv'd before chriſtanity; and that with ſuch ſtrength and delicacy, that upon thoſe authors they form'd the taſte, for gratifying which they value theſe parts of the New Teſtament. 'Tis true, ſome great rules of human life are diſcover'd and adjuſted in the goſpel, to a perfection not before underſtood: but upon the whole, what is additional and new of this kind, in our Saviour's religion, was really too little, to be of itſelf the adequate cauſe of the joy requir'd and ſhewn in embracing that religion.

I mean, it was ſo, had good rules and laws been ever ſo much a probable ſubject of joy to mankind: but what if they were not? The proper expreſſion for what we feel in reading a well-written treatiſe of morals, is, that we are pleas'd; 'tis an entertainment of the underſtanding: but then we are ſaid to be in joy, when we perceive ſome more ſolid and real acceſſion to happineſs. And if the very word joy will not ſuit with the impreſſions we receive from the writings of *Tully* and *Ariſtotle*, much leſs can they, or any better thing as ſuppoſed of the ſame nature with them, elevate the ſoul ſo high, as is implied in the behaviour of the firſt converts, who *took joyfully the ſpoiling of their goods,** *had all things common,*† and *counted not their lives dear unto them, ſo they might finiſh their courſe with*

* 1 Pet. ii. 9. * Heb. x. 34. † Acts ii. 44.

Digitized by Google

with the ſame *joy*. I am almoſt aſham'd to puſh the abſurdity any farther, of thinking it poſſible that the mere preceptive moral part, could be thoſe glad tidings, which deſerv'd and occaſion'd ſo much rejoicing: yet to render it ſtill more inconſiſtent, it muſt be conſider'd, who thoſe primitive converts were? Not perſons of a contemplative diſpoſition, or philoſophical education; not men capable of forming, and falling in love with abſtract ideas of virtue, order and decorum: but plain people, who had no refin'd way of thinking, but which is much better, a tender and faithful conſcience. It could never enter into their minds to make virtue a theory, or to enjoy it in the ſame manner as proſpects and plans, or the relations of lines and ſuperficies; nor could they be in raptures for any new diſcovery in this way. No, their concern about virtue and duty was quite of another nature; they knew they had tranſgreſſed the plain rules of it, and were in danger of God's diſpleaſure: ſo much as they already underſtood, condemn'd them: ſmall matter of joy therefore would it have been to them, that the law was now raiſed to a ſtill more ſpiritual ſenſe, and to greater perfection. Had this been all, or even the chief thing that they were encourag'd to apprehend, nay had not this enforcement of the law been plac'd as it were in the rear of ſome previous and ſeaſonable mercies, the greatneſs and influence of which made every thing elſe delightful and feaſible; inſtead of any joy of theirs, we ſhould rather have read of the deepeſt deſpair, confuſion and diſtreſs.

It ſeems therefore pretty plain, that however the precepts and laws of the goſpel are the part which ſome men affect chiefly to admire, yet the firſt proſelytes could not directly and nakedly rejoice in theſe, but muſt owe their joy

Digitized by Google

joy to ſomething elſe firſt. But that, you'll ſay, may be preſum'd to have been, the declaration of the certainty in general of a future ſtate of rewards and puniſhments. But neither will this appear a ſufficiently probable cauſe of ſuch ſurprize, and ſuch joy. The apoſtles had indeed ſome new proofs, as well as juſter notions to give of a life to come; but ſtill it was a thing not unheard of even to the Gentiles; and to the Jews, of whom chiefly the firſt converts conſiſted, it was very familiar, it was what their *twelve tribes inſtantly ſerving God day and night*, had continual regard to.* A future ſtate therefore in general, to argue as we did before, could not be the new, the ſurprizing thing: and we may queſtion whether it could be, ſimply in itſelf, matter of clear joy. For let us conſider the condition of mankind, guilty, as I ſaid juſt now, and obnoxious to divine wrath: even the heathens had a conſcience *accuſing, or elſe excuſing* them inwardly, but we may gueſs which it did moſt: and the Jews had beſides, a particular ſtrong idea of ſin and its demerit, kept up the uſe of their ſacrifices appointed for that very purpoſe. Now in this ſituation: however it might be a great and noble thought, That we are beings of an endleſs duration, who ſhall outlaſt the preſent conſtitution of the elements, and ſee thoſe illuſtrious ſcenes which the Creator keeps in reſerve; yet accountable creatures, who muſt then ſtand a trial, neither could nor ought to look upon theſe things in an abſtracted and ſpeculative way, the perſonal concern and fate ought to be ſettled. And how well ſhall we ſuppoſe this could poſſibly be ſettled, upon the foot of their paſt life, by the perſons we are now ſpeaking of? Surely not better by the moſt unblemiſh'd of them, than very faintly to hope the beſt: which is far ſhort of joy. Upon the

† Acts xxvi. 7.

Digitized by Google

the whole, the mere aſſuring them of a life to come, could only have affected them in much the ſame manner, as *Jacob* was affected upon the news of *Eſau*'s approach *with* 400 *men with him:* here was an object preſented to his thoughts, that might be call'd great and important, but not joyful; for he did not know as yet, whether 'twas a friend or an enemy was drawing towards him, but the latter much more likely. So that however the doctrine of a future ſtate be indeed confirm'd by the goſpel, yet conſider'd abſolutely, or as it was an article of natural religion, it could not be thoſe glad tidings we are in ſearch of. In the order of chriſtianity, (for ſure ſuch an inſtitution may be allow'd to have an order of its own) it does indeed make a part of that gracious propoſal, which ſo ſenſibly rejoiced and comforted the firſt hearers of it; but yet ſo, that when it contributed to this joy, a confirmation of the old belief of a future exiſtence at large was the leaſt of the caſe: it was attended with ſomething much greater, even a merciful and at preſent true, tho' according to their conduct, ſtill alterable, determination of that exiſtence to happineſs and glory, upon their embracing the goſpel. Which determination alſo was made, only in conſequence of another grace or favor; purely in and under which therefore, and not from that doctrine itſelf, it was poſſible for them to conceive ſuch a proſpect of the future ſtate, as ſhould be joyful.

We ſee, that no branch of the chriſtian doctrine yet mention'd, can be ſuppoſed to have been the thing, that occaſion'd ſuch joy in ſuch circumſtances. Let us at laſt ſimply conſult thoſe very circumſtances, to find out what it ſhould indeed be. Mankind were ſinners: what therefore could they ſo much want, what would they be ſo glad of,

as

as the forgiveneſs of ſins? They eſpecially of mankind, who chiefly gave ear to our Saviour and his apoſtles, were known to long for nothing more than ſuch remiſſion, could it be obtained; as indeed he, who knew where the great ſtrength of his religion lay, and how it was capable of adminiſtering joy, always invited ſuch to him.‡ We find alſo, that the main ſubject of the firſt diſcourſes of the apoſtles, thoſe very diſcourſes upon hearing and crediting which, ſuch converſions, and that remarkable joy we took notice of, did preſently enſue, was the pardon of ſins thro' *Jeſus Chriſt*. But we need do no more for aſcertaining this matter, than to keep cloſe to the teſt laid down, and aſk; Whether in the nature of human ſentiments, creatures guilty and obnoxious to puniſhment, could upon any meſſage from the Creator, other than his declar'd forgiveneſs of their offences, find themſelves in ſuch a condition as to rejoice? Reconciliation, mere reconciliation to the great God, tho' the conſequences of it be not ſpecified, and much more if they be, may well be tidings of the higheſt joy to us; but without it, what can? Without this, 'tis certain the firſt ſtep is not taken to relieve us; however in it, perhaps all may be done that we need. And as this mercy was of ſuch a kind as to be principally wanted, and moſt ſenſibly welcome: ſo before the preaching of the goſpel, not only the Gentiles, but the Jews themſelves remain'd in ſuſpence, *ſhut up unto the* enjoyment of this bleſſing by the *faith which ſhould afterwards be revealed;* which bleſſing was therefore kept ſecret in a great meaſure from them as to the manner of its accompliſhment, 'till it ſhould be unfolded and ſatisfactorily explain'd in the incarnation of the Son of God.

Thus

‡ Matth. xi. 28. Luke xv. 1.

Digitized by Google

Thus at length we have found out that, which made the Jailor, the Eunuch, and all the firſt converts to rejoice; which was capable of juſtifying the title goſpel, or good news; which therefore the apoſtles with ſuch complacence and alacrity convey'd to all the ends of the earth. It was principally, we may be pretty confident, the forgiveneſs of ſins; promis'd indeed and aſſured in divers manners under the partriarchal and jewiſh diſpenſations, but really, actually, and in an ample manner granted by the Word's being made fleſh, and by what he did and ſuffer'd for us under that manifeſtation. This was the point which alone could, by the very nature of human paſſions or ſentiments, produce that joy, which both in God's deſign and in the event, was join'd with the hearing of the chriſtian doctrine. I may now go on

III. and *laſtly*, To draw ſome inference more immediately from this laſt head.

It may perhaps ſeem not ſo neceſſary a matter, to enter upon any comparative conſideration of the different parts of our holy Religion; or ſo much as to enquire what is the chief thing in it. But ſince every inſtitution muſt in reality have ſomething in it that is principal, more eſſential and important than the reſt; the mind will of itſelf be ſearching out for this, and will neceſſarily confer the honour and lay the ſtreſs upon ſome particular or other, perhaps ſuch as will leaſt bear it. So that what will of courſe be done either well or ill, it concerns us to look to it that it be done well. Eſpecially conſidering the conſequence of a miſtake in this reſpect: it makes chriſtianity quite another thing, and gives it a different colour and complexion throughout. Thus let but a man fancy that ſome high-ſtrain'd prerogative

Digitized by Google

prerogative of the church and church-men, nay of one ſingle See, is the firſt and deareſt point in chriſtianity, and what effect will this have on the many much better truths, which yet muſt be brought to comport with it? Let another take it for granted, that the divine decrees are what all theology ſhould open with, be deduc'd from, and uſe as the clue and rule to every thing elſe, and what an influence will it have? To refer but to one inſtance more: and that, the grand error of the times, Some † have of late look'd upon that inculcation, which is made in the New Teſtament, of ſeveral duties of the law of nature, as the great thing, or buſineſs of chriſtianity: and very conſiſtently herewith, they have not only allowed the whole myſtery of our Saviour's mediation with its fruits, but a ſmall and mean place in their ſcheme; but they have even claim'd the very term goſpel, which we thought above all words did imply ſome new bleſſings of chriſtianity, to this repromulgation of the moral law; This, ſay they, is *the goſpel*, and other things are exterior, accidental, and porperly no parts of it.

And as a miſtake in the relative conſideration of the ſeveral parts of the chriſtian doctrine, is of ſuch very ill conſequence; ſo 'tis alſo almoſt the only kind of miſtake, which we are liable to fall into. It is ſcarce poſſible for us in the main, either to imagine that ſome things are contained in the New Teſtament, which are not ſo at all, or that others are no ways contain'd in it, which plainly are: but in deciding between the particulars that do occur there, which of them deſerves our firſt and more eſpecial attention, which of them is the point that was intended to rule, and take in all the reſt; here it is that we judge amiſs. And we

† Mr. Chubb, &c.

Digitized by Google

we may do ſo, even when we underſtand well enough, ſingly, the ſeveral particulars that are touch'd upon; for it may be ſtill as it were another light, that ſhews us their due proportion and arrangement. Upon theſe accounts, I think it a queſtion very fit to be conſider'd of, What is indeed the chief or principal thing in the chriſtian religion, taking it as a ſyſtem?

And I am in hopes, that what has now been obſerv'd will be of ſome uſe towards determining this. For thus we may argue. There was ſomething in the chriſtian doctrine, which the firſt hearers apprehended to be the chief and moſt eminent part of its contents, and this they were ſuitably affected with: but the ſentiment they expreſſed upon the occaſion, was joy, very great joy: now this, as we have ſhewn, could ariſe from nothing elſe, but the remiſſion of ſins: therefore remiſſion of ſins, was what they took to be the great point in that doctrine. And we cannot doubt, but it was the very chief thing in chriſtianity, that made in fact the greateſt impreſſion upon their minds; they muſt principally have felt, and been ſtruck with that, what in it was principal: otherwiſe they would not have been affected with that religion, upon the whole, according to the true ſtate of it; and the apoſtles likewiſe ought to have corrected them, if they had not taken proportionable notice of the main particular in their doctrine, or had regarded and been touch'd with any thing elſe more than that. Thus for inſtance, had the raiſing the precepts of the goſpel to great perfection and exactneſs been the purpoſe which as God principally deſign'd to accompliſh in ſending his Son into the world; but the mercy, grace and favor of that covenant been very ſmall and narrow, as deſign'd to have only an incidental place in the ſyſtem, and barely to ſerve under the

Digitized by Google

the former: in this caſe, I ſay the apoſtles would not have ſuffer'd their hearers to run ſo much into joy; for care and fear would then from the very firſt have been the proper tempers. But ſince they and God alſo himſelf, did encourage joy in the embracing of chriſtianity, tho' temper'd afterwards with care and fear; we may depend upon it, that tho' the precepts too are included in their right place, yet mercy and favor, in one word, forgivneſs is that which is uppermoſt, and gives laws and being to every thing elſe in the chriſtian ſcheme.

How advantageous a turn, character and conſtitution it will give to the whole frame of chriſtianity, to make remiſſion of ſins the principal thing, may be expected here to be ſhewn, ſince that has been recommended in the room of all other leading ideas. Now this I can do no better, and need do no farther, than ſimply by ſaying: That hereby our holy religion will prove itſelf more emphatically a covenant of grace; and ſurely there is ſomething in grace, bounty or free love, that is particularly worthy of God, and fitted to make very deep and noble impreſſions on the ingenuous part of our nature. This indeed is but ſpeaking in general: but no more is required of me in the preſent argument. I am not obliged to account for the whole ſubſequent order and ſtructure of the chriſtian ſcheme: it may naturally be preſumed, that every thing will follow in the very beſt order, when the foundation or leading notion is once rightly laid. If we are deceived after this, and ſtill take up with ſomething wide of true chriſtianity, as ſome may poſſibly have done, it muſt be by running away too haſtily and crudely with that firſt principle, applying it with ſome ſtrange corruption of heart; or at leaſt not waiting, with due patience and impartiality, at the gate of ſcripture

Digitized by Google

and experience, till the genuine ſyſtem of things, with all deſirable adjuſtment and connexion, does open and diſcover itſelf, after its own way of conſequence from the ſame principle. But, as I ſaid, I am not oblig'd now to look ſo far: I am only enquiring, what is, however, the chief thing in the chriſtian doctrine: and from one reaſon, the kind of affection that doctrine was deſign'd to raiſe, and did raiſe in its firſt proſelytes, by means of its chief ſubject, I have concluded it to be remiſſion of ſins. To render it ſtill more probable, that this is indeed the point on which all turns, I will further add a few other conſiderations, and then conclude.

And in the firſt place let us reflect on what was hinted before, concerning the diſcourſes of the apoſtles in the book of *Acts*, what great regard is there had to the preaching of forgiveneſs. They apply themſelves indeed ſometimes to convince their hearers of ſin; and more ſtill to ſet forth the evidence both from the actions of our Lord's life, and from his reſurrection, that he was an authorized and ſufficient Saviour: but one may ſee that the reſult of all, is to notify and proclaim the ſalvation itſelf, the forgivneſs of ſins. *Repent and be baptized every one of you in the name of* Jeſus Chriſt, *for the Remiſſion of ſins, and ye ſhall receive alſo the gift of the Holy Ghoſt;** is the cloſe of one ſermon. Another ends thus, *To him give all the prophets witneſs, that thro' his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.*† Another leaves this upon the hearer's minds, *Be it known unto you therefore, men and brethren, that thro' this man is preached unto you the forgiveneſs of ſins: and by him, all that believe are juſtified from all things, from which ye could not be juſtified by the law of Moſes.*‡ Nay, they themſelves

* Acts ii. 38. † Chap. x. 43. ‡ Chap. xiii. 38, 39.

Digitized by Google

ſelves declare this to be the proper buſineſs, and great truſt of their apoſtleſhip: *All things are of God, who hath reconciled us to himſelf by* Jeſus Chriſt, *and hath given to us the miniſtry of reconciliation;* to wit, *that God was in* Chriſt, *reconciling the world unto himſelf, not imputing their treſpaſſes unto them, and hath* ('tis ſaid again) *committed unto us the word of reconciliation.*‖

In the next place let it be remembered, what an idea the ſcripture gives us of ſin. Very different from that of our moral writers, who conſider ſin on man's part as a tranſient act, that has no ſubſiſtence within us farther than in and by our explicit commiſſions of it; and on God's part, as a thing very eaſily overlooked and forgiven by his infinite goodneſs. Whereas the ſcripture makes it to be a permanent ſtate, a manner of exiſtence, and calls it ſpiritual *Death*:§ and what that is, who can ſay? or how much, and how great things, a deliverance from this death by forgiveneſs, may imply and draw after it? And then as to God's forgiving of ſin, we may obſerve, there is great difficulty made of it. It is the only thing that He, who does whatever he pleaſes with eaſe, is repreſented as finding but with much ado how to accompliſh, and put to uſe expedients: but when once this is done, every other good gift flows from him without any farther deliberation or labour. Thus I am ſure we are led to think, particularly by the doctrine of mediation; and who can ſay, there was no deeper cauſe of things appearing thus, than that they might ſo appear to us?

Again, let it be conſidered, That future ſalvation itſelf, and all the graces of the chriſtian life, are acknowledged to

‖ 2 Cor. 18, 19. § Eph. ii. 1, &c.

Digitized by Google

be virtually contain'd in, and owing to, the forgiveneſs of ſins and the adoption that attends it: all the diſplays of God's love to us, and of his ſanctifying ſpirit in us ever after, are but the continuation or unfolding of that firſt bleſſing. Thus I ſay it is granted to be, when baptiſm, the channel of remiſſion, is acknowledged (as it always is) qualification enough for Heaven, to thoſe who die upon it. The reaſon is, becauſe as ſin is no other than our whole natural condition; ſo the remiſſion of it is ſuppoſed to admit us at once, to whatever ſpiritual or eternal advantages do compoſe the new ſtate of chriſtianity: as a man is completely a member of another world, upon his ſoul's being looſed from the body. We do not indeed know ſo certainly, except in the caſe of baptiſm, when a man's ſins are forgiven; but if we did, we ſhould always pronounce of him, that then he enjoy'd all the fullneſs of God's love, and *Chriſt's* redemption. For what is ſaid of the divine kindneſs, as ordaining ſuch means of remiſſion, is no leſs true of it as applying the remiſſion itſelf: *He that ſpared not his own Son, but delivered him up for us all,* (and who thereby hath forgiven us) *how ſhall he not with him,* (and with forgiveneſs once granted) *freely give us all things?** *Whom he juſtified,* or forgave, *them he alſo glorified.*† We are apt to think, that therefore in effect God forgives us, that we may ſerve him in holineſs for the future: but tho' this hath its truth, yet the order of things here ſuppoſed, ſometimes (we ſee) plainly fails, as in perſons dying preſently after baptiſm; and 'tis univerſally more juſt to ſay, That for this reaſon God enables us to live in holineſs, becauſe he before hath ſo loved us, as to forgive and receive us for his children. In forgiving us therefore, God includes every thing elſe that can be done for us, whether it pertain

* Rom. viii. 32. † Ibid. verſe 30.

Digitized by Google

pertain to the life of glory, or the life of grace: and as to the latter, if our time be prolong'd in this world that we may become ſubjects of it, perhaps all he need do, is but to ſeal and diſcover more and more to our hearts this fundamental mercy we have obtain'd, the pardon of ſin: the love and gratitude ariſing from hence by the operation of the Holy Spirit, being indeed our whole ſanctification or new life in its principle, which is only enlarg'd by various ways and occaſions of expreſſing this affection.

I will add but one conſideration more, tho' the greateſt of any: It was to purchaſe remiſſion of ſins, that the Son of God did, offer himſelf upon the croſs, did ſuffer death. His whole incarnate œconomy throughout, was the moſt wonderful of all the divine councels and undertakings; and the moſt important ſtep of that œconomy, which he himſelf ſpeaks ſo much of beforehand, and on which his apoſtles make our ſalvation more peculiarly to depend and follow, was directly addreſs'd to the procuring of this benefit: which benefit therefore may be preſum'd to hold the ſame rank among the advantages of redemption, as its cauſe, the death of *Chriſt*, did among the means. But why do I argue from the momentous appearance of that great event, our Saviour's death, to the importance of that which was purchaſed by it, remiſſion of ſins; when the perſons I have all along been oppoſing, are as far from owning the one as the other? As God's forgiveneſs is with them a little thing, that has nothing more extraordinary in it than that has which is the ſole meaſure of it, our own bare ſorrow for our faults and better practice afterwards: ſo the death of *Jeſus Chriſt* is look'd upon by them, as a thing at moſt only ſymbolical, popularly apply'd for our moral inſtruction, notwithſtanding all the expreſſions which aſcribe a

true and real efficacy to it. But then ſhould not this oblige us, who believe higher things of the ſacrifice of *Chriſt*'s death, to find out ſome very worthy and adequate uſe, office and exertion for that ſacrifice; or in other words, to regard that, wherein it is generally confeſſed to be exerted, as a more conſiderable point in the frame of chriſtianity, and which may more juſtly be ſuppos'd to involve and modify all the reſt, than we ſhould otherwiſe imagine? My reaſon for it is this, The effect and cauſe muſt be proportionable to each other, and our opinion of both muſt riſe and fall together. It was a reſervedneſs among divines at one time, with regard to the effects of our Saviour's death and atonement, ſuch as juſtification by faith only, and peace of heart thereupon; whereby in the iſſue, tho' not in their intention, they diſcourag'd, together with what was weak or wicked, all zeal or frequency of expreſſion on thoſe ſubjects; this, I ſay, gave occaſion to ſome at length, to treat his death itſelf as what might almoſt as well have been ſpared: from whence we may learn, how we muſt proceed, if we would effectually defend the doctrine of our Saviour's attonement; we muſt aſſert and maintain, that very great things have been done by that atonement, ſome very real and weighty benefit obtain'd thereby to thoſe that believe. Otherwiſe, to ſay high things of our Saviour's performance, and not at the ſame time to be ready to ſhew, ſince that muſt naturally be expected, in how truly high and important a reſpect we are actually the better for it, will be a fatal inconſiſtency.

What muſt follow from the whole, by way of concluſion or application, is obvious; and I will give it in ſhort.

That we ſhould not affect to bring down revealed religion,

Digitized by Google

gion, to the meaſures of natural religion; nor even take it for granted, that that always moſt deſerves our care, eſteem and regard in the former, which is common to it with the latter. Indeed a particular earneſtneſs on this ſide has been expedient, and may be again, when any exceſſes of miſ-inform'd zealots ſhall pervert the plain rules of good and evil: but otherwiſe, and in general, 'tis certain, that whatever things there are in our religion, which are parts of the common religion of reaſon or nature, can never be loſt or ſuppreſs'd: but what it has of its own, may, and is naturally in danger ſo to be. Rather therefore, if the goſpel does contain any thing peculiar, let us reſolve to try what ſalutary virtue there may be in this peculiarity; for certainly it was not added in vain.

Particularly, Let us look well into the mediatorial ſcheme; in which *are hid all the treaſures of wiſdom and knowledge*. And ſince remiſſion of ſins is repreſented, as the more ſpecial and eminent bleſſing derived to us from the Mediator; let us ſee, if we are duly acquainted with its great value, power and extent. The moſt deſirable proof of which will be, if we, like the ancient believers, enjoy an inward peace and confidence towards God in the ſenſe of that remiſſion; a peace, as they deſcribe it, *which paſſes all underſtanding*.

But if this may ſeem too particular and confin'd, let us, in ſome part or reſpect, or other, (tho' none, I think, will be found capable of this effect, but the doctrine of remiſſion) be filled however, by the word of the goſpel, with a divine *joy in believing*: a joy, whoſe praiſe and value in the courſe of our lives, will not ſo much be, that it can ſometimes prove its greatneſs by raptures and tranſports, as that

Digitized by Google

it implies, when there appears leſs of theſe, a clear ſtrong and uniform kind of conſciouſneſs notwithſtanding, of our being unſpeakably happy thro' the grace of the goſpel, and redeem'd from the manifold miſeries of a ſinful ſtate. To feel more or leſs this effect in general, I mean joy, is plainly incumbent on us, if the goſpel be the ſame now, as it was in the begining; and if we alſo are to be mov'd and to act by the real and proper principles of chriſtianity; (for I ſpeak nothing here of ſuch religion, oblation and virtue, as ſubſiſts upon other reaſons and views.) If therefore we are ſenſible of no ſuch impreſſions from the New Teſtament, but can read or hear it with the ſame coolneſs and indifference as a piece of philoſophy; I don't know how we can prove to ourſelves, that we apprehend it, Idon't ſay worthily, but even ſo much as in the right ſenſe; for the right ſenſe and view, ſeems to be connected with great joy: the thing itſelf is of ſuch a nature, *Behold*, ſays the Angel, *I bring you good tidings of great joy, which ſhall be to all people.* And yet I appeal to experience, whether this be not a very common caſe, to be able to read the New Teſtament with approbation more or leſs of the judgment and underſtanding; nay, perhaps with reverent impreſſions of heart, with ſome concern and devotion; and yet not properly with joy, but rather a ſecret uneaſineſs and dejection. Nor do I ſee how a ſincere perſon, when he reflects upon this, can do otherwiſe than wonder, what ſhould be the cauſe of it: why the goſpel, which was conceived to be ſo comfortable a thing at the firſt preaching of it, ſhould be to him heavy and foreign in ſome parts of it, painful and diſcouraging in others, and upon the whole affording more of check than comfort? The true cauſe certainly lies here: That chriſtianity was intended to be, and accordingly was underſtood by the firſt hearers of it, under

a

Digitized by Google

a different turn and view; and with ſuch an order within itſelf, as made it appear to them a diſpenſation ſtill fuller of a marvellous and effectual kindneſs, bounty and condeſcenſion, than it commonly does to us.

Could we conceive things in this true ſtate, and genuine connexion of them, (whatever that, in the whole of it, be) we may well ſuppoſe, there would be no need of thoſe jealouſies and ſuſpicions, which uſually and with ſome reaſon ariſe in us, when grace or faith, when joy or feeling are mention'd. Salvation by grace would then be perfectly rational, ſure of the beſt effects, and ſelf-guarded from all abuſes. Indeed, Why ſhould we be afraid to have our obedience flow more immediately from gratitude: while at the ſame time, and by the ſame goſpel, the obligations of hope and fear lie upon us too, and are in as full force as ever? Gratitude is a very ſtrong principle, ſuch as carries with it a readineſs and diligence in the performance of our whole duty: and if the mercy we are thankful for, be no leſs than ſuch a *ſtate of ſalvation* and acceptance with God already, that we can pray for nothing more, and intend nothing more by our good actions, than to *continue in the ſame unto our life's end*,‡ (which indeed we ſhall by no means do, without the practice of all good actions) our obedience will be generous, and as near as need be to diſintereſted. And if it was in and under the remiſſion of ſins, that we were admitted to all this, and therefore the character of pardon'd ſinners is to be a ſtanding one, and the affections that belong to it, perpetual in us; this will, above all things, preſerve us in ſuch an humility, as cannot otherwiſe be ſo much as conceiv'd. To ſay nothing of what one may call, in a particular manner, our love of *Chriſt*;

‡ Church-Catechiſm.

Digitized by Google

Chriſt; which *St. Peter* ſeems to ſpeak of:* I mean, that he being the author of all this grace to us, and therefore the object of ſuch continual reliance, contemplation, and remembrance, this muſt needs create in us a kind of perſonal affection towards him our great benefactor, ſuch as will again render all our ſervice of, and regards to him in a chriſtian life, the more ſenſible and lively. So innocent, and free from any but good tendencies, is that tenor and ſtate of things between God and us, implied by grace. As innocent is that temper of mind, for which we are forced to uſe words, which might ſeem to make it a mere heat, or buſineſs of paſſion: but the joy we mean, is in truth ſuch, that it can have no wild or improper conſequences. For whatever degree of it a believer thus feels upon a right apprehenſion of things, it will never raiſe him above prudence and ſobriety, above civil duty or decency, but only above vice and all that is baſe and unworthy: nor will it be to him inſtead of a good life, but a moſt powerful inſtrument to aſſiſt him in ſuch a life. In ſhort, it will be as widely diſtinguiſh'd from enthuſiaſm in its fruits, as it was in its riſe; for this latter always errs againſt the plan and balance of chriſtianity, before it commits other errors. To conclude, to rejoice rightly, with a confidence and a lowlineſs of mind entirely reconcileable, is indeed a great thing: whether we derive the occaſion of it from the terms of that ſalvation, which in the event was purchaſed for us; or whether we call to mind the more immediate intention of my text, as well at the duty of this ſeaſon, by acknowledging in an eſpecial manner that Fountain of ſo many mercies, and dawn of joy to poor mankind, the *Word*'s being *made fleſh*, and being born of a virgin; whereby he both honour'd and ſaved our frail nature which he aſſum'd, and bleſs'd us with his preſence, by tabernacling among us.

* 1 Pet. i. 8.

THE

Digitized by Google

THE REASONABLENESS AND EXTENT OF RELIGIOUS REVERENCE.

A

SERMON

PREACHED AT THE

Brethren's Chapel, in Fetter-Lane, *London*,

On the Afternoon of the FAST-DAY, Feb. 6,

1756.

"If ever any Good is done in the Societies of Chriſtendom, Men muſt "once more become attentive, reverent, and have ſomething of De- "votion: for at preſent, they are too much relaxed."

Digitized by Google

Digitized by Google

A

SERMON

PREACHED AT THE

Brehren's Chapel, in Fetter-Lane, *London*.

PSAL. CXIV. 7.

Tremble thou Earth, at the Preſence of the Lord!

THESE words follow after a repetition of the ſolemn circumſtances, which accompanied the paſſage of the *Iſraelites* out of *Egypt*, and the giving of the law at mount *Sinai*.

They may be conſtrued either as an epiphonema of the Pſalmiſt addreſs'd to the *material earth;* and anſwering his own queſtions juſt before, *What ailed thee, O thou ſea?....ye mountains!....ye hills!* as if he had ſaid, "Thy ſhaking ſo remarkably at that time, O earth, may indeed well be *accounted for;* it was *at the preſence of the Lord;* his hand "was

" was there:" And thus they contain an aſſertion, who is author of earthquakes and other intereſting phænomena here below. Or elſe they may be taken as an exhortation to *us*, the *inhabitants* of the earth: " Since the Lord is ſo " great in power, and in all reſpects ſo excellent; let a ho- " ly ſhuddering, at leaſt a becoming awe, come over your " ſpirits, O men, when ye conſider with whom ye have to " do." And thus they will inculcate a frame of mind ſo very neceſſary, that the abſence or decay thereof happening in any age, muſt indicate, worſe than all other totterings, that the *foundations of the earth are out of courſe.**

We will take the Text in both ſenſes.

I. As an addreſs to the *material earth*.

So conſtrued, the words will aſſert, That God is the proper author of earthquakes and ſuch like important phænomena. What they directly affirm, is indeed no more than this, that *one* grand ſhaking of the earth was to be aſcribed to Him: that, I ſay, at the opening of their diſpenſation, the *Jews* could remember at mount *Sinai* a trembling and concuſſion of the ſolid maſs, which was undeniably præternatural and divine. Nor is it unworthy of notice, that the chriſtian diſpenſation, even in this kind, was uſhered in with an equal ſolemnity: for the ſhock was repeated at mount *Calvary*, *the earth* then *did quake*, *and the rocks rent*.†

Here it may be replied, " What inference would you " draw? theſe were always look'd upon as ſingle and un- " common inſtances; they were miracles." This is readily allow'd:

* Pſal. lxxxii. 5. † Matt. xxvii. 51.

Digitized by Google

allow'd: but we affirm, they were ſuch ſingle inſtances, as by their peculiar evidence were intended to ſerve for a key to a thouſand others leſs clear: ſuch uncommon events, as were deſign'd to explain what is called the *common* courſe of things. For of miracles in general, and particularly thoſe in the hiſtory of *Exodus*, it has been very juſtly remarked, that they were calculated on purpoſe to *claim* unto God that continual and regular agency, which he has in the elementary motions and ſublunary events; and which, becauſe it doth happen daily, and proceeds in a gentle and (if I may ſo ſay) modeſt manner, is apt, without ſuch rouſing vindications, to be argued quite away by atheiſts.

For, however common it is on the tongue, atheiſm it muſt ever be to dare to term any effect or occurrence *natural*, with the intention to deny thereby that it is *divine*, or to exclude God entirely out of it. Which is, at the ſame time, moſt extremely abſurd: for muſt not the great Architect neceſſarily preſide ſtill over, and direct every wheel of his own machine? *He doth*, if we will believe the ſcripture, *whatſoever pleaſeth him, in heaven and in earth, and in the ſea, and in all deep places.** He gives corn, and wine, and oil.† It is he alſo that ſends famine, ſword, peſtilence; and determines the operations of theſe his meſſengers. One time (ſays the Bible) an epidemic diſtemper raged; and that no man hereafter, on ſuch occaſions, might look alone to noxious qualities in the air, or the like, the veil was for once drawn aſide, and preſented to open view the deſtroying Angel of the moſt High.‡ This is the ſcripture-account of occurences here below.

Neither let any reaſoner flatter himſelf, that this is a ſyſtem

* Pſal. cxxxv. 6. † Hoſh. ii. 8. ‡ 2 Sam. xxiv. 17.

Digitized by Google

tem only for thoſe who believe a Bible. It is impoſſible to conceive any religion at all, even excluſive of revelation; that is, in other words, to conceive any *truſt*, comfortable *reſignation*, *repentance*, or *gratitude* towards the Deity, adapted to the ſucceſſive ſcenes of human life; upon any other foundation. For what a dreary void are we left in, what a ſullen and total ſuſpence of all thoſe ſweeteſt emotions of the ſoul towards its Maker, (which are to it, what reſpiration or drawing breath is to the body) the moment the leaſt *exception* is but imagined from the general rule, that "the finger of God is in all things!" As, on the one hand, with reſpect to ſuch an excepted inſtance, there would be no intelligent and gracious being for us properly to honour, love, and truſt in, to *ſupplicate* or *thank*, in *that* event: ſo, on the other, if but ſome things, were they ever ſo few, did thus come to paſs *without* Him, more might; and then, to make ſhort work, why not all? and ſo we are *without God in the world.*

If any one could warrant, that this melancholy iſſue in practice ſhall not follow, and if we could be aſſured that the Almighty ſhall every where be acknowledged as concern'd in ſome manner or other; be it as acting by a pure *immediate* power, or, for purpoſes of favor or chaſtiſement, *overruling* the already *ſettled cauſes*, (reſtraining ſecretly here, impelling and guiding the aim there, tho' ſometimes perhaps barely approving the ſpontaneous courſe) we might with more patience ſuffer men to abound each in his own philoſophy, to delineate the mechanical riſe and proceſs of earthquakes, as they trace up every other accident, turn or emergence, to ſome ingenious if not true ſpring. For, as to the reſult, each of the above-mention'd ſuppoſitions are much the ſame. Altho' we muſt declare, that the ſhort-

eſt,

Digitized by Google

eſt, and withal moſt *wholeſome* way of thinking, will always be, with the wiſe vulgar, without refinement or enquiring how? ſimply to ſay, "All things are God's *doing!*"

'Tis through this glaſs a faithful *Jew* or Chriſtian views all that happens in the world. The *Jew* muſt think the ſame of every ſubſequent earthquake, as of that at mount *Sinai;* namely, that the earth each time *trembles at the preſence of the Lord:* and the chriſtian cannot but think, not only that the concuſſion during the ſcene on mount *Calvary* had a ſacred reference to his incarnate ſuffering God, as being a reproof to the world for its inſenſibility of the great evil of *ſin*, and of the awful tho' gracious *price* then paid for its remiſſion; but that every ſolemn warning of the like kind ſince, comes from the ſame hand, and has ſome, yea and the very ſame *meaning*. And then an impartial ſelf-examination will preſently follow, together with all the wiſe and happy fruits of ſuch exerciſe of heart.

But this leads to the

IId. Senſe, wherein the words may be taken: namely, as an exhortation to *us*, the *inhabitants* of the earth, to tremble, in *heart* and ſpirit, before the Lord.

The preſent juncture is a ſeaſon, when this frame of ſoul, and indeed a particular earneſtneſs therein, has been recommended to us moreover by the higheſt human authority; as it had, ſurely, been called for loudly enough by our *late* and *preſent* circumſtances. Firſt an earthquake, (which, we have ſhewn, is always to be looked upon as coming from God's own hand) an earthquake, unuſual in its extent and in ſome appendages of its ſhocks, ſo that it

Digitized by Google

put us in mind of that time, when *the elements ſhall melt with fervent heat*;* a concuſſion, which only gently ſhaking our land in ſome parts, had wrought its devaſtation however in a realm at no great diſtance: this (I ſay) lately happening, ſolemnly called upon us, both to thank our good God for his merciful reprieve, and to implore his farther long-ſuffering, yea his entire forgiveneſs of our offences; and that, at the ſame time, his *converting* and *reforming* grace might duly qualify us to obtain this.

As urgent a call for humble and ſerious application to the throne of grace, is the war we are in proſpect of. This is alſo a ſcourge of God, the ſupreme management of which He reſerves in his own hands, leaving it but in part to be wielded by men. To be forced to recur to this ſharp means, (for a nation ſometimes cannot avoid it) is always unpleaſant: and to try to remove firſt, by true repentance, whatever might poſſibly become a curſe or impediment to our endeavours, is much more expedient and becoming, than gay, boaſtful and preſumptuous expreſſions. It is no impeachment to our courage, along with military preparations, to make enquiry how we ſtand in our *covenant* towards God. This therefore we are by authority admoniſh'd to do on this day; to confeſs our manifold ſins and demerits; to intreat the Lord, that He would here notwithſtanding eſpouſe our juſt cauſe, put a ſtop to the invaſions of our enemies, and ſecure and protect his Majeſty's realms and dominions, and the lives and properties of his ſubjects.

The greateſt part, if not all, in this place aſſembled, are, I hope, not now to learn or acquire a deep and ſerious reſpect for the *Divine Being;* as they are alſo not now to begin

* 2 Pet. iii. 10.

Digitized by Google

begin feeling a good-will and ſympathy for their *country*: the ſtate of mind is already habitual to them. And ſo neither my text, nor the enjoined meditations of the day, can have any new or unaccuſtomed operation in their caſe. Tho' both will ſuggeſt to them an employment, for that very reaſon, the more *welcome*. Theſe muſt, (becauſe they ſo well can, becauſe their heart teaches them no other leſſon) ſincerely obſerve this day in conjunction with all their fellow-ſubjects: they muſt feel the diſtreſs, lay to heart the intereſt, and concur in the ſupplications of the land they live in; they muſt ſpend the day (as, I make no doubt, they have ſpent the paſt hours of it,) *before the Lord*, in a ſpirit of private ſelf examination and penitence, as well as of public charity, "to the obtaining the pardon "of our crying ſins, to the averting of his judgements, and "for the continuance of his mercy, in the ſupport of the "proteſtant religion and our liberties, in the proſperity of "our country, and in the welfare of our moſt gracious "Sovereign and the royal family."

But it is alſo to be endeavoured, ſuppoſed and hoped, that on this day, in all parts of the nation, many a *thoughtleſs* perſon, ſcarce ever ſerious before in his life-time, alarmed by the late and preſent threatning appearances, may feel an *unwonted religious awe* come over him; and be, by this occaſion at leaſt, brought to his ſober ſenſes, to be no more a giddy delinquent from the duty and general ſpirit of the univerſe.

I ſay, the *general* ſpirit. For, (we muſt not forget it) an awful impreſſion of God is what alike pervades the inſenſible earth under our feet, and the moſt intelligent worſhipping Seraph over our head. They both *tremble*, or

ſtand abaſh'd *at the preſence* of the great God. Shall not we, intermediate beings, do the ſame? It is indeed a ſtate of ſoul, which, from the tenor of ſcripture and the nature of things, is, when rightly defined, of *univerſal* and *perpetual* obligation: And therefore we will conſider it more particularly. But firſt we will remove what may, now under the *New Teſtament*, very well be ſeparated from the idea of the Pſalmiſt and other Old Teſtament writers on this head, (I ſay, *may* be ſo: for in fact there are thouſands of minds ſtill, upon whom the Goſpel improvement does not take place: and theſe muſt be overawed in the way that they by their ſpiritual condition are capable of, until they become ſuſceptive of a better. But if we ſhall deſcribe how at preſent it may, yea *ought* to be,)

1ſt. The impreſſion need not, ought not, to be only or chiefly occaſioned by divine chaſtiſements. We have indeed ſhewn, that every calamity of the earth is to be conſidered as God's act, a judgment of his; and therefore there can be no impropriety in learning awe at that ſchool, if a man has not learnt it before: yea, in bowing and paying homage ſo long, when he will perhaps do it no longer. *When thy judgments are in the earth, the inhabitants of the world will learn righteouſneſs.** All I would ſay, is, there are ſtill *better*, and thoſe *permanent* reaſons, for being in this ſituation of ſoul before God.

2dly, As to its nature, it need not, ought not, to be a ſervile awe. By *ſervile*, we mean ſuch, where a man cannot believe God to be his friend, but apprehends rather that all his motions are motions of enmity and wrath ſeeking utterly to devour him; and conſequently, ſtrives to pleaſe

* Iſaiah xxvi. 9.

Digitized by Google

pleaſe him more thro' neceſſity than liking. This ſeems to have been, for the moſt part, the ſtate of mankind under the Old Teſtament: and is ſtill the ſtate of thoſe who internally ſtand on no other bottom. But under the New Teſtament, where an *all-ſufficient Sacrifice* has been made, and the joyful and real *reconciliation of man with God* through the blood of Chriſt is laid as the foundation; it muſt be confeſs'd, that that ancient *fear* of God is dubiouſly ſpoken of, and with but a half-approbation. *There is no fear in Love: but perfect love caſteth out fear,*.....are the expreſs words of St. *John.**

In the mean while, tho' ſomething in the ancient ſtate of mind is manifeſtly rejected here; it is as certain on the other hand, that ſome other part of it (or elſe ſomething analogous thereto) is for ever to continue. There is to be a *profound regard*, an *affectionate* and *filial* fear. And this impreſſion, (even ſuppoſing the former alarming motives, *unexpiated guilt*, diſtruſt, and *fearful looking for of judgment*, to be ever ſo entirely ſet aſide,) may ſtill be, upon very different conſiderations, ſo truly *overpowering*, that it might be called not improperly, in the Pſalmiſt's language, *trembling*. That word however, it muſt be confeſs'd, carries rather a harſh ſound; the Apoſtle furniſhes us with another! *reverence* at leaſt, deep religious reverence, we muſt ſtill term it; and ſo we ſhall term it in the remainder of our diſcourſe: *Let us*, ſaith the epiſtle to the *Hebrews, have grace, whereby we may ſerve God acceptably with REVERENCE.*†

The too general decay of this religious reverence, is the moſt threatning and ruinous ſymptom of our times. Happy

 ſhould

* 1 Epiſt. iv. 18. † Heb. xii. 28.

Digitized by Google

ſhould I be, could I contribute in the leaſt towards re-eſtabliſhing it among men! I muſt however bear my teſtimony. For a gay negligence about all that can be called *worſhip* or *piety*, and a hardy preſumption in theory, have been cheriſhed ſo long among us, (as being, what indeed they are, an effectual purging off of ſuperſtition;) and the difference between ours and all former ages, is ſo flagrant and obvious in this particular; that one or another may be in danger of looking upon it as a ſign perhaps how much we ſtand on the ſhoulders of our forefathers, if it be not ſeaſonably ſuggeſted ſome times, that it is rather a ſign of our being grown pygmies even in point of human ſenſe and underſtanding.

Let us hear a thinker of elder times, the venerable author of the *Whole Duty of Man*. "A ſeventh duty to God (ſays "he) is honour, that is, the paying Him ſuch a reve-"rence and reſpect, as belongs to ſo great a Majeſty: And "this is either inward or outward. The inward, is the "exalting him in our hearts, having always the higheſt "and moſt excellent eſteem of Him. The outward, is the "manifeſting and ſhewing forth that inward; and that is "the firſt *general* in the whole courſe of our lives, the liv-"ing like men that do indeed carry that high eſteem of "God."...." But (proceeds he) beſides this general way of "honouring God, there are many particular acts by which "we may honour Him, and theſe acts are divers, according "to the ſeveral particulars about which they are exerciſed: "For we are to pay this honour not only to himſelf, but "alſo by a due eſtimation and account of all thoſe things "that nearly relate or belong to Him. Theſe are eſpecially "ſix: *firſt*, his Houſe; *ſecondly*, his revenue or income, "(as I may ſay:) *thirdly*, his day; *fourthly*, his word; "*fifthly*

Digitized by Google

"*fifthly*, his ſacraments; and *ſixthly*, his name: and every "one of theſe is to have ſome degree of our reverence "and eſteem."*

I hope no one will find fault with this deſcription of religious reverence, as if it were too complicated. To honour God, is indeed to honour almoſt all things. It is, to be ſtruck with veneration for innumerable objects; ſometimes for one ſo ſmall that a thouſand eyes overlook it, if it does but connect with Him; tho' at the ſame time ſetting the greateſt at defiance, that is contrary to Him. For the object, (as this author well obſerves it) is not only, tho' principally, that great and good being under a kind of what we might call *perſonal* conſideration; but includes alſo (out of a reflection that they are *his*, from or for Him) many tranſactions paſt, preſent, and to come, many outward circumſtances, and many notions of the mind. To be more particular: we cannot but take in, along with his amiable Self, the *acts* and *appointments* of his providence; eſpecially ſuch more important *dealings* of his with mankind, as he himſelf lays the greateſt ſtreſs upon, and ſeems to recommend as his maſter-piece; any *inſtituted memorials* of theſe important dealings; laſtly, thoſe *moral ſentiments*, or rules of thinking and acting, which have been diſcovered in Him, and which we, more or leſs, have learnt or ought to learn from Him.

All this, put together, makes up that grand picture, which, thro' all its ſtrokes, muſt for ever engage our attention. But, (which is well to be remark'd) this picture muſt not only like others amuſe and pleaſe, but command and bind. For 'tis not ſome common paſſive portrait, but

* Sunday II.

Digitized by Google

a highly living one, before which we rather, and our whole being, are paſſive. 'Tis one that can *look at* us, yea look us thro'and thro'; ſufficient to abaſh, and keep us bluſhing, at our beſt eſtate; productive not only of *deference* and tender *fidelity* towards our object, with an impatience after nearer approaches to it, but withal of ſome chagrin always and diſſatisfaction at our own ſelves, yea a pungent and unfeigned *ſelf-contempt.*

Theſe are all ingredients in what we call religious reverence: (he that queſtions it, may try whether he can conceive ſuch a thing without including every one of them?) And we affirm, man is born to paſs his days in this diſpoſition: he was both *created* and *redeemed*, to feel *reverence.* Does any one account this obligation a hard lot? there is one, and but one way of evading it! let him declare at once, that he is no thinking being! For, as long as we pretend to think and reflect, there is no excuſing ourſelves from it. This will appear, if we review, ever ſo little, the abundant *Matter* for this affection indiſpenſably ariſing from the two now-mentioned great works of God, creation and redemption. By occaſion of which *works*, we have indeed learnt all that we know of Him; and each of them has alſo placed man in a certain ſyſtematical condition towards God: and conſequently, we cannot better range the *reverential affections*, which man is called to, (regarding objects out of all the ſeveral *claſſes* already-hinted) than under theſe *Two* heads. I will therefore very briefly, inſtancing but in a few particulars out of many, ſhew, what holy reverence the contemplation of *creation*, and the contemplation of *Redemption* do inculcate.

Firſt,

Digitized by Google

Firſt, As ſoon as we open our eyes upon the *natural world*, what do we ſee in general, but one majeſtic temple, full of the inviſible mind himſelf? full of nothing but good and worthy movements and tranſactions, unleſs we (for none but *we* have that faculty) will add trifling, ludicrous and abſurd ones? In this temple, man ought to be the conſtant *worſhipper*. The creation is ſufficiently conſidered in our days as a ſubject for ſcrutiny, for nice experiments and diſquiſitions; and thoſe perhaps well intended, to induce veneration towards the author: but after all, the beſt, moſt extenſive and practical veneration is what is occaſion'd by the *plain* and *firſt face* of things, as they preſent themſelves to the peaſant, or to a child, who has not learnt to be profane, and barely thinks in the groſs, "God made all this world! God gave all theſe good creatures!" The former way produces panegyricks upon God's art; but this produces ſolid worſhip.

We laugh perhaps at an old woman, who ſays to her grand-child, "Don't throw your bread on the ground; it "is a ſin to waſte *bread!*" yet this is an oracular ſaying, fit for the largeſt mortal underſtanding. Why! will a pert objector ſay, what is then the mighty purchaſe of a bit of bread? Poor novice! thou ſuppoſeſt, the value is only the few pence that it commonly coſts. But there is another manner of calculating; bread is a creature of God, prepared by his ſun and rain, bleſs'd by Him for human uſe, and has ſomething ſo peculiar and immediately *divine* in it, that ſhould it fail, man could never create any *ſuccedaneum* that ſhould be like it in its kind. And ſo 'tis with many other things.

Nothing

Digitized by Google

Nothing more juſtly keeps man in a perpetual awe, than the *inſcrutability* of his own *ſoul*, in its nature, capacities and manner of acting. A tame and feeble bird that accidentally has hatch'd an eagle's egg, and is afterwards affrighted at the ſtrength and impetuous tendency of what had been foſter'd under its own wings, cannot find itſelf in a more critical caſe, than a man, when holding dialogue, like *Adrian*, with his own ſoul. He perhaps hath been an indolent unmeaning thing; but that immortal part *within* him, carries a *keener edge* than has ever yet been unſheath'd; and how this edge is likely to be employ'd in a long hereafter, he has but either bad omens of, or at leaſt muſt be in a trembling ſuſpence, till grace gives a competent determination. But why do we talk of the ſoul; we can't call our very *body* our own: we cannot *add one cubit unto our ſtature*,* or make *one hair white or black*.†

Beſides this wondrous ſyſtem of nerves and muſcles, which each of us bears about him, there is another body, which is alſo *fearfully and wonderfully made;* and that is, the body-politic. This is likewiſe God's ſtructure, wiſely fram'd and put together; and we may juſtly apply to it, what is ſaid of a ſtill more peculiar œconomy, *Not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.** How ſhould therefore every new gueſt that treads the ſtage of human life, wiſh that he may weaken, diſplace, or ruffle nothing! No-ways hurt the wholeſome *order* and coherence *of ſociety;* but by his ſervices and good example in his generation, rather promote its welfare! For, looks he at the *whole?* It is God's benign ſcheme. Looks he at any *Individual?* (let it be even ſome poor and contemptible one, whom in an hour of paſſion

* Matt. vi. 27. † Chap. v. 36. * Iſai. xxxiii. 20.

Digitized by Google

paſſion he might be tempted to injure and trample upon:) Such a one is, as well as himſelf, the workmanſhip of God: has a body *alike* noble, a conſcious ſoul *alike* tender and ſenſible of all treatment that happens to it, and at leaſt alike (perhaps much *more*) entitled to fair and honorable treatment.

Theſe are ſome of the ſentiments which creation inſpires us with.....But does not *redemption*, or the new creation, overthrow them again? Many very wiſe men have been jealous of this; have, from the theological ſcheme of redemption, been apprehenſive of no other fruits, but haughty *ſelf-flattery*, *raſh liberties*, a deſtruction of the balance of things, or at leaſt of that of the mind. But herein they have not been quite wiſe enough; they have ſhewn, that they did not underſtand what they judged of. For

Secondly, Redemption heightens all the foregoing.

What it firſt of all turns our eyes upon, is the Perſon of our Redeemer. When we learn, that God, the *very maker* of heaven and earth, in compaſſion to us fallen and wretched creatures, (who did no more anſwer the law of our creation) and to make propitiation for our ſins, came down, converſed, *ſuffered* and *died* as a real meek *man* in this world; that by the merit of this act we might be everlaſtingly reliev'd, pardon'd and exalted to greater privileges than we had loſt: what muſt be the effect, but an *overwhelming* admiration, an agony of inſolvent gratitude, and *proſtration* of our ſpirit in the duſt before our Benefactor? Can a human heart, after this, ever any more find the way to its former ſtoutneſs and indolence? tho' it may, and does, to a divine peace! Would not the firſt be too great an

an incongruity? for can we, in reaſon, to all eternity recover ourſelves out of the aſtoniſhment we were thrown into by the ſight of the *danger* we have eſcaped, and by the ſight of this *unparallel'd generoſity* of the Deity?....Which is indeed, that above intimated *lateſt* manifeſtation of his, never to be out-done; and on which, among all divine actions, He himſelf lays the greateſt ſtreſs.

I have hinted that redemption is not only a refcue from perdition; tho' that is ſaying a great deal, eſpecially when we add, "through the incarnation and ſufferings of God." But it admits us moreover to privileges entirely new; to *adoption* with the Father of Jeſus Chriſt; *eſpouſals* with God the Son; fellowſhip and *tutelage* of the Holy Spirit; a right to the miniſtry of angels, and many more. Now here ſurely we, ſons of the earth, may be allow'd to be as much at a loſs, as much abaſhed and confounded, amidſt ſuch a theatre of glories, (well deſcribed in the xii. chapter of the *Hebrews; But ye are come unto mount Sion*, &c.) as ſome raw peaſant, when ſuddenly tranſported into a king's preſence-chamber. And leſt any one ſhould think, the awe will wear off at leaſt by cuſtom; the nature of theſe privileges is ſuch, that different parts or inſtances of them, or freſh worth in each, is continually turning up, meeting our obſervation, and renewing the ſurprize.

If the contemplation of redemption itſelf, as mere matter of enjoyment, weighs us down: 'tis no wonder, that a reaſonable concern how to *walk* henceforth *ſuitably* to it, does the ſame. Our Lord's ſacred form, as wounded and bleeding for us, wholeſomely haunts us all our lives long: Can this even according to common ſenſe, be any other than a death's-head to all corrupt joy, to all *luxuriances* of ſpirit

ſpirit whether groſs or ſubtile, that might be ſuppoſed remaining? As, on the other hand, 'tis a daily-cheriſhing Sun, and like the former and latter rain, to the *new* nature. Which nature, whether you will conceive it grown up, is never levity, but *wiſdom, and power, and a ſound mind;** or whether you will conceive it as young and ſtruggling to grow, is then mingled yet plainer with pain and humility.

The new nature and ſoundneſs is partly indeed an immediate fruit of this reflection, " I am pardon'd! I, through " the immenſe labour of my ſurety, am tranſlated into a " new condition!" For, thinks the ſoul...." I ſee then " that the former condition muſt have been, in the eyes of " my Deliverer, ſome kind of death and putrefaction to " my true life, ſome madneſs or enchantment to my bet- " ter intellect: What ſhould therefore be my manner of " thinking and acting for the future?"....." Why! juſt " the reverſe of the former: he that has learnt to know " ſickneſs, has withal ſome notion what health muſt be." But chiefly and more fully, it is derived from, and nouriſhed by, the underſtanding a pardoned ſinner is endowed with of the *mind, will, ſentiments,* and *example* of his Saviour on all occaſions. An underſtanding, which he cannot but thirſt after, conſidering he is now ſo cloſely allied to that Holy-One; and, for the ſame reaſon, cannot but have ſufficient opportunities to acquire it. For not only His *imitable* perfections ſhine forth in ſome meaſure in the creation; not only his written Volume lies unſealed henceforth before us; but his very *human* ſoul converſes with ours, and he beſtows at preſent by his Spirit a regular education upon us, tending to build us up into his lovely image. Now if there are thus manifold rules, ſentiments and principles; and theſe ſo precious, and grounded in our

* Tim. i. 7.

Digitized by Google

our Lord's own heart and nature; to be by us *inveſtigated, gleaned up, practiſed* in our life and converſation, and turned by all poſſible concoction into our very juices: none can imagine this to be done without a certain trepidation of ſpirit through zeal and high regard, a *quivering* (as I may ſo ſay) of every limb, partly from modeſt ſolicitude, partly from the ſame cauſe as it happens to the war-horſe when he *ſwallows the ground.** O when ſhall I attain, when ſhall I ſhew forth the whole mind of Chriſt!

As we are ſurrounded with beauteous *mental* images, with written precepts of a welcome, but not therefore leſs *ſacred*, obligation; (for ſurely a *friend*'s mind, when he has ſomething to do or obſerve for his friend's ſake, can no more be heedleſs or unbent than a *ſlave*'s, tho' it be in a different way:) ſo, as chriſtians, we are encompaſſed likewiſe with *outward memorials*, that are continually to put us in mind of that, which ſo above all things bows down the believer with gratitude and ſhame. Beſide the ſcriptures themſelves, which, in whatever part almoſt we open them, teſtify of and refer to the *death of our God*, and our amazing and expenſive redemption; the very inſtitution of a *chriſtian church*, and not only the beſt times thereof, but the bare exiſtence of ſuch a ſociety, holds forth the ſame. The church is through every age, a pillar, a monument, as much ſepulchral as triumphal, of that great Fact. Which is inculcated ſtill more palpably by the *ſacraments*; yea preſuppoſed, at leaſt, in *every act* of our religious *worſhip*. So that if the prophet ſpeaks once of a lover of mankind, who was *wounded in the houſe of his friends*;† we chriſtians are as if we always dwelt in the very chamber, where that affecting ſcene was tranſacted. The

* Job xxxix. 24. † Zech. xiii. 6.

Digitized by Google

The marks of it are to be ſeen freſh on every wall: we eat even all our paſſovers of thankſgiving, joined with that bitter herb, the remembrance of the agonies whereby our peace and ſafety was purchaſed. And if the frequent eccleſiaſtical repetition of this knell cannot now be ſaid to be *ſhocking* to us, (in the common ſenſe of the word) after we are once reconciled, through the light of faith, to our Lord's death: any more than a paſſing-bell is ſhocking to one who is reconciled to his *own* death: yet exceeding *reverential* however, tender and deeply ſerious, its effect upon us, be we ever ſo familiarized and accuſtomed to it, muſt ſtill be.

But, in order to be breathed upon by a ſolemn and ſacred air like that of a temple, we need not go ſo far as inſtituted commemorations or conſecrated places: we have it nearer home. Our own bodies are *temples of the Holy Ghoſt.** If therefore *St. Paul* makes it ſo arduous a matter for young *Timothy*, to know *how he ought to behave himſelf in the houſe of God*;† if, of old, prieſts were tied to numberleſs rules, obſervances and cautions in their miniſtration: let none now put this away from himſelf to the ſacerdotal order. For each regenerate man is a prieſt; and the temple which he is to keep *in purity*, and towards which he is to obſerve a more exquiſite uninterrupted decorum than can be ſet down in any ritual, is his own mortal body.

As the body is thus to be treated like a divine temple; ſo the *new Spirit* within us, the inward man of the heart, is to be treated like a *ſon of the prophets*. *Manoah*, underſtanding that his ſon was to be a *Nazarite*, a conſecrated perſon, ſolicitouſly aſked, from the firſt moment of his conception,

* 1 Cor. vi. 19. † 1 Tim. iii. 15.

Digitized by Google

conception, *How ſhall we order the child? and how ſhall we do unto him?*‡ The very ſame concern every chriſtian ſhould reaſonably be in with regard to his own heart, conſidered as the place, where a hopeful particle of higher life is now kindling, where the likeneſs of Chriſt is beginning to be delineated, (which important rudiments, who would not *tremble* to *diſturb* by any thing?) and where the Holy Spirit vouchſafes his inſtructions. Every ſyllable from that teacher is valuable; if we ſhould be ſo unhappy as to diſobey or check any light of his, reſtored it may be again, but no creature can inſure or *promiſe* the reſtoration of it. Thus we ſee, a man's own ſoul and body, inſtead of making free with them as his *own*, become now a *depoſitum* with which he ſtands intruſted from his Lord, (juſt as one may be intruſted with any other affair exterior to himſelf) and about which, at his peril, he is to ſhew fidelity and diligence. So that, *reverence thyſelf!* which was a ſaying of ſome old philoſophers, has now a moſt ſubſtantial ground and meaning: but a meaning, ſo far from carrying in it ſelf-ſufficiency and pride, that it implies a conſtant ſenſe of *inſufficiency* for a *weighty truſt*, and a dread of committing overſights.

Nor is a man only obliged to conſider his own ſelf in a reſpectful light, but the objects for a like manner of conſideration multiply even *ad infinitum;* it being, in ſome view or other, applicable to *every human ſoul* we ſee about us. And with regard to ourſelves, we are indeed divided betwixt *two* affections, (very contrary to each other, yet agreeing in this, that both do preſs down the mind) namely, a *religious eſteem* for our ſubſtance; in itſelf, and for what has been divinely wrought therein without our aſſiſtance; and

‡ Judg. xiii. 12.

Digitized by Google

and on the other hand, *ſhame and grief*, more or leſs, for moſt of the acts we ourſelves have done, or, at leaſt, for circumſtantial defects attending them: but with regard to others, the eſteem is predominant, and *unallay'd*. For we view *them* only on one ſide. We ſee in every human face at leaſt that being or creature, which, 'tis true, not only the 8th Pſalm, but daily experience ſhews to have been made *a little lower than the angels*, but which the Scripture nevertheleſs repreſents as a kind of favorite *before* them: we ſee, I ſay, infallibly, (if it be but a man we look at) a jewel, which the Creator thought worth while to *purchaſe* with his own blood. Suppoſe that redemption is not effectually applied to him at preſent, yet it *can* be; and in the mean while, we may probably find even in ſuch a one many qualities, which tho' they will not bear the balance of the ſanctuary, are, however, amiable in their kind, yea may put us, who have received more grace, to the bluſh.

But if the perſon be an actual fellow-partaker of the goſpel-ſalvation, we ſhall certainly diſcern reaſons for ſo much honor and reverence towards him, as, if the modes of human life did but permit it, would caſt us numberleſs times at his feet. For he is then not only ſuppoſed to have, in general, a ſpirit, ſoul, and body, *under preparation* for eternal life, like our own; but we muſt needs, at ſeveral opportunities, have diſcover'd in him beyond contradiction, (be he even the loweſt and leaſt eminent member of the myſtical body) ſome ſpecial and ſtriking inſtances of *fidelity*, *uprightneſs*, or *generoſity*; yea tokens and proofs in word and behaviour, ſymptoms and rays on the very countenance, of that precious *mind* and *nature* of Chriſt. Here a child of God has a penetrating eye, as well as a tenacious memory, to treaſure up whatever he has once

 ſeen

Digitized by Google

ſeen in his neighbour: and all this worth of his brother is ſure to appear to him in ſo advantageous a light, that he ſhall make a great doubt whether he himſelf poſſeſſes, in the degree at leaſt, or could in like circumſtances do, any thing fit to be once named with it.

This may ſerve as a ſhort ſummary of the effects, which redemption, in this reſpect, has upon the mind.

Shall we now conclude in one word, ſince it ſeems ſo plainly to be the reſult,.....That whoever knows either what creation or redemption means, muſt needs *ſerve God with reverence?* Yea, as the *calls* for, and *exerciſes* of, ſuch reverential diſpoſition, are withal found to be numberleſs, muſt indeed ſtand in a *perpetual* uninterrupted awe? So that I could almoſt ſay, the walk of a *Brachman*, who is continually afraid of treading upon ſome inſect, might, (only that *our* reaſons are juſter, and his gloom and littleneſs of mind far removed) in point of the ſoft and *conſiderate* ſtep, ſerve for a pretty near emblem of ours. Or, ſhall we firſt hear, what can perhaps be objected againſt this?

From two quarters one may expect objections.

1ſt, From the moraliſt. "Is not this a degrading and "depreſſing of human nature too much? I do not like to "have ſuch a *weight* hung upon man." Why! let us then take it off, and ſee what will be the conſequence. Every man has alſo a column of gravitating air over his head, and a quantity of it compaſſing him all round: let us remove *this* incumbrance too, and ſee who will be the gainer. Does not that preſſure of the air create the very ſtrength and

Digitized by Google

and firmneſs of bodies? So it is here. You ſpeak of moral worth in man: that worth is the effect of principles: And what is a *principle?* It is a certain thought or idea, which by its excellency keeps the man in conſtant admiration of it; more properly has maſter'd *him*, than he is maſter of *it;* not only impels his mind as the weight does a machine, but from ſome higher chair corrects him like a ſchool-boy for his defects. Could we conceive any principle ſo low and unelevated, that the perſon is able quite to come up with it, and owes it no bluſhing reverence of this ſort; it would, at the ſame time, ceaſe to be what we call a principle. A man of principle therefore, (be it of what nature it will) is a *baſhful* man, diſſatisfied with himſelf, and a true devotee. Not only the cloyſter'd monk falls down before a ſhrine; not only every pious chriſtian has an object for his conſtant obeiſance; but all men in general muſt have ſomething of the ſame turn of mind, (happy he who directs it to the very *beſt* and moſt profitable ſcope!) or elſe they are mere triflers all their days, exceptions from the gravity and dignity of human nature, and lighter than vanity itſelf. A man of worth muſt have his *ballaſt;* and that ballaſt is reverence, of ſome kind or other: he that reverences *nothing*, has at the ſame time no worth. But without diſcuſſing the point ſo far, a ſenſible objector might only be aſked, Have you then been called to any poſture of mind, but what is the pure conſequence of thought and reflection, (that glory, as you deem it, of the human make) on ſuppoſition that you have either been created, or redeemed, not to ſay both?

2dly, From the man of more than common *ſpiritual* attainments. "Tho' (may this objector be ſuppoſed to argue) ſuch a poſture of reverence, yea trembling, may be

"wholeſome for the human complexion in general, and "may properly attend alſo the beginnings of religion; yet "ſure there muſt be a time, when an advanced chriſtian "ſhall have *out-grown* it." I anſwer: *When*, and from *what* conſideration, ſhall we imagine him to out-grow the ſpecies of awe now contended for?

That which bids faireſt for ſuperſeding all affections of this kind, is the ſpirit of *love*, that ſtate of *intimate* and *confident* familiarity with our Lord. We have ſeen, *St. John* even affirms, that this, when *perfect*, *caſteth out fear*; ſome ſort of fear. But that it cannot be the ſort we here mean, needs no other proof, than barely to look back and ſee, whether all the *parts* and *expreſſions* of reverence by us enumerated, be not at the ſame time ſo many natural and quite inſeparable *characters* and *fruits* of the moſt ardent, entire, and devoted *love*, that can poſſibly be imagined?

A ſecond plea for an exemption, we will ſuppoſe to be gifts, talents, illuminations, &c. Do not theſe exempt the owner from the common conditions of mankind? Yes,..... in order to charge him double with obligations to the ſtate of mind we are ſpeaking of. Becauſe, the more of theſe, the more he becomes anſwerable for; and the more opportunities there are for hurting one or other delicate part of his commiſſion. For a commiſſion it is, and ſuch a one as conſtitutes him the mere ſervant of thoſe about him.

A third ground may be, when a perſon thinks himſelf enabled to ſay, "What need I to fear now in any kind "whatſoever? *Sin* and *corruption*, the cauſe of all fear, is "*conquer'd* and mortified in me." Now there is certainly ſuch a thing, as *real* victory over ſin; and it belongs even to

Digitized by Google

to young and old, that truſt in Chriſt. Only it ſtill belongs in *ſuch* a manner, that whoever has it in truth, poſſeſſes it always with modeſty and trembling, *He that thinketh he ſtandeth*, ſays the apoſtle, *let him take heed leſt he fall.** On this head, let *Macarius* ſpeak. "As merchants on their "voyage, tho' they have a favourable wind and ſmooth ſea, "yet till they reach the port, are always in ſome fear, leſt "a contrary wind ariſing, the ſea be agitated into waves, "and endanger the ſhip: ſo chriſtians, tho' they have a "proſperous wind of the Holy Spirit breathing within "them, yet are ſtill apprehenſive, leſt poſſibly ſome wind "of the adverſe power might come upon them, and by its "blowing occaſion at leaſt waves and diſturbance to their "ſouls. There is need therefore of much diligence, in or-"der to arrive at the haven of reſt, the perfect world, that "everlaſting life and joy."†

How far an *experience* in our Redeemer's ways, a diſcovery of his thoughts of peace concerning our individual, and eſpecially an affectionate reliance on the fidelity of his character, an acquaintance with his heart's diſpoſition, may *mitigate* the anxiety deſcribed by this ſpiritual writer; (inſomuch that perhaps it cannot well be ſtiled *anxiety* any more in the loving believer:) this we will not now enquire into. In the mean while it is, we ſee, never quite annihilated; but even in the moſt advanced chriſtian, (conſequently far more, according to juſtice, in every mortal man beſide) ſo much at leaſt of that frame of mind unalterably remains, as anſwers to the idea of humble *caution* about one's ſteps: as there remains alſo beſides, an admiring and tender *veneration* for a great number of holy things and objects.

* 1 Cor. x. 12. † Hom. xliii.

Digitized by Google

So that our aſſertion from the text ſtands good, That both man and chriſtian were made for religious reverence: ſince even the latter, when his joy in the Holy Ghoſt is at the higheſt, when he has peace and life and the kingdom of heaven within him, is ſtill to *rejoice with trembling*.*

But I muſt confeſs all the while, whoever elſe needs it, the true and ſincere chriſtian does in reality not need *my* admonition on this head: he is, in this particular alſo, *taught of God*. The requiſite awe or trembling, which is in truth only equivalent with *ſolidity of thought* upon being *intruſted* with certain ineſtimable pearls, grace will not fail, by its own operation, to create and maintain in each ſoul. There remains therefore nothing properly to wiſh, but this: May our good and gracious Lord vouchſafe to beſtow on every one *the joy itſelf*, which is to have this concomitant; thoſe *pearls themſelves*, that deſerve to be handled with trembling! That is the main, the *firſt* point; and the point, with good reaſon, oftenеſt treated of from this pulpit. May He, I ſay, grant us all the knowledge of himſelf, a *communion* with *Him;* not only that ſort which we might have by creation, but eſpecially that which is grounded on redemption, even *the free and full remiſſion of ſins thro' faith in his blood; adoption of children; ſanctification;* and that *rejoicing in hope of the glory of God*, which will one day cauſe them, amidſt the cruſh of elements and the moſt general conſternation, to *lift up their heads*† who otherwiſe were uſed to think and ſpeak here with modeſty, to *refrain their ſoul and keep it low even as a weaned child*.‡ Theſe ſaving graces may he grant us all, and that ſpeedily, for his own death and merits ſake: To whom, *&c.*

* Pſal. ii. 11. † Luke xxi. 28. ‡ Pſal. cxxxi. 2.

A SHORT

Digitized by Google

A SHORT

SUMMARY

OF

CHRISTIAN DOCTRINE,

IN THE WAY OF

QUESTION and ANSWER:

The Anſwers being all made in the ſound and venerable words of the Common-Prayer-Book of the Church of England.

TO WHICH ARE ADDED,

Some EXTRACTS out of the HOMILIES.

Collected for the Service of a few Perſons, Members of the ESTABLISHED CHURCH; but imagined not to be unuſeful to others.

WORSHIP THE LORD WITH HOLY WORSHIP.

PSAL. XXIX. 2.

Digitized by Google

Digitized by Google

PREFACE.

WHAT is humbly attempted here, has, that I know of, never been done in this manner before; though, on the one hand, ſuch a thing muſt neceſſarily produce, in a good degree, a *rationale* of the Common-Prayer; and on the other, it is a deſign obvious enough, and not at all far-fetched, becauſe, as all prayer is built upon faith and doctrines believed, ſo a general ſyſtem of our religion may naturally be looked for in the prayers we uſe. I have extracted one out of the *Common-Prayer*, ſtrictly ſo called, not including at preſent the portions read out of the Scripture, nor the Catechiſm.

It is preſumed, this little eſſay may have its uſe; and that on two ſides. 1. Children, as well as grown people, being accuſtomed ſo often to hear and join in theſe ſolemn words, and that in a frame of piety and devotion; the *doctrines* of religion themſelves, can be conveyed to them through no vehicle more advantageous, than theſe known expreſſions. 2. When they have once diſtinctly remarked the points, which the church-prayers really contain; they will afterwards *pray* them ſo much the better all their life long. In ſhort they will think over, what they have prayed, and then pray over, what they have thought.

The

Digitized by Google

The general tendency therefore will, I hope, be allowed to be good, and particularly ſeaſonable in theſe times, *viz.* to *endear* the more *antient Liturgy* eſtabliſhed in this nation; and, along with that, to inculcate the eſſential articles of *revealed religion.*

It is a great pleaſure, that one may ſerve both theſe ends at once: and that whoever loves either of theſe objects, muſt, if he reflect, be induced thereby to love the other too. Through inattention, indeed, it often happens, that ſome, who are well attached to the Prayers, yet are ſo, without ſufficiently taking in their whole Chriſtian import; and that others, who have a taſte and deſire for Goſpel-truths, remain all the while unapprized, 'that in the *Common-prayer-Book* of the Church of *England*, thoſe very things are likewiſe ſo clearly to be found.

A SHORT

Digitized by Google

A SHORT

SUMMARY

OF

Chriſtian Doctrine, &c.

WHAT *Religion do we profeſs?*

The Chriſtian.

2. *From what original ſtate is man now fallen?*

He was created after God's own image and ſimilitude. (*a*)

3. *Beſides the divine works and benefits of* Creation, Preſervation, *and all the bleſſings of this life; what ought you, above all, to bleſs GOD for?*

For his ineſtimable love in the Redemption of the world by our Lord Jeſus Chriſt. (*b*)

4. *What is JESUS CHRIST to us?*

Our Saviour. (*c*)

5. *Is there no other Saviour, but he?*

There is none other name under heaven given to man, in whom and through whom we may receive health and ſalvation, but only the name of our Lord Jeſus Chriſt. (*d*)

6. *Do all holy Scriptures refer perpetually to him?*

We

(*a*) Office of Matrim.
(*b*) Gen. Thankſgiving.
(*c*) Coll. S. before Eaſter.
(*d*) Viſitat. of Sick.

Digitized by Google

We muſt in ſuch wiſe hear them, read, mark, learn, and inwardly digeſt them, that by patience and comfort of God's holy word, we may embrace and ever hold faſt the bleſſed hope of everlaſting life which is given us in our Saviour Jeſus Chriſt. (e)

7. *What then ought we moſt earneſtly to beg and wiſh for?*

Grace, that being not like children carried away with every blaſt of vain doctrine, we may be eſtabliſhed in the truth of the holy goſpel. (f)

Perfectly to know Jeſus Chriſt to be the way, the truth, and the life; and ſteadfaſtly to walk in the way that leadeth to eternal life through him. (g)

So perfectly and without all doubt to believe in Jeſus Chriſt, that our faith in God's ſight may never be reproved. (h)

8. *What is the right faith concerning the perſon of Jeſus Chriſt?*

The right faith is, that we believe and confeſs, that our Lord Jeſus Chriſt, the Son of God, is God and Man. (i)

9. *Is he, truly and properly God?*

Begotten of his Father before all worlds; God of God, light of light, very God of very God; begotten, not made, being of one ſubſtance with the Father. (k)

Perfect God. Equal to the Father as touching his Godhead.

(For in this Trinity none is afore, or after other; none is greater or leſs than another: but the whole three Perſons are co-eternal together, and co-equal.) (l)

10. *Is he even the God, who in the beginning created us and the whole world?*

By

(e) Coll. 2 S. in Advent.
(f) Coll. St. Mark.
(g) Coll. St. Philip and James.
(h) Coll. St. Thomas.
(i) Creed of St. Athanaſius.
(k) Nicene Creed.
(l) Creed of St. Athanaſ. See alſo Pref. for Trin. Sunday.

Digitized by Google

By him all things were made. (*m*)

And he is able, by his mighty working, to ſubdue all things to himſelf. (*n*)

11. *Yet what did he condeſcend to, for us men and for our ſalvation?*

He came down from heaven, and was incarnate by the Holy Ghoſt of the virgin Mary. (*o*)

When he took upon him to deliver Man, he did not abhor the virgin's womb. (*p*)

He took our nature upon him. (*q*)

He was made man. (*r*)

12. *Deſcribe this tranſaction more particularly.*

By the operation of the Holy Ghoſt, he was made very Man of the ſubſtance of the virgin Mary his mother; and that without ſpot of ſin, to make us clean from all ſin. (*s*)

13. *Sin only excepted, was he afterwards in all points like unto us?*

Perfect Man, of a reaſonable ſoul, and human fleſh, ſubſiſting. (*t*)

14. *How may the union of the two natures in Chriſt be illuſtrated?*

As the reaſonable ſoul and fleſh is one man, ſo God and Man is one Chriſt. (*u*)

15. *How was his Incarnation made known?*

By the meſſage of an angel. (*w*)

16. *What ultimate hope preſents itſelf to our mind, as ſoon as we hear of our Lord's incarnation?*

That by his croſs and paſſion, we may be brought to the glory of his reſurrection. (*x*)

17. *What*

(*m*) Nicene Creed.
(*n*) Office of Burial.
(*o*) Nicene Creed.
(*p*) *Te Deum.*
(*q*) Coll. Chriſtmas.
(*r*) Nicene Creed.
(*s*) Pref. for Chriſtmas.
(*t*) Cr. of St. Athanaſius
(*u*) *ibid.*
(*w*) Coll. Annunc.
(*x*) *ibid.*

Digitized by Google

17. *What did the holy infant Jeſus undergo on the eighth day?*

He was circumciſed, and obedient to the law for man. (*y*)

18. *Is there any happy effect now produced in us, anſwerable thereto?*

The true circumciſion of the Spirit, that our hearts and all our members may be mortified from all worldly and carnal luſts. (*z*)

19. *What was done to him about a month after?*

He was preſented in the temple, in ſubſtance of our fleſh. (*a*)

20. *And what did he open a way for, on our part?*

That we may be preſented unto God with pure and clean hearts by him. (*b*)

21. *What happened further during his childhood?*

By the leading of a ſtar, he was manifeſted to the *Gentiles*. (*c*)

Infants glorified God by their deaths. (*d*)

22. *After a private life of thirty years, (of which we have no farther account, than what is recorded,* Luke ii. 40, *&c.* Mark vi. 3.) *before he began his public miniſtry, what preparatory ceremony did he ſubmit to?*

He was baptized in the river *Jordan*; and thereby did ſanctify water to the myſtical waſhing away of ſin. (*e*)

23. *What further?*

For our ſakes he did faſt forty days and forty nights. (*f*)

24. *How do you enumerate and ſum up the merit of Chriſt's life, and make it an argument, why he ſhould preſerve you from thoſe evils, which man would otherwiſe be ſubject to?*

By the myſtery of thy holy incarnation; by thy holy Nativity

(*y*) Coll. Circumciſion.
(*z*) *ibid.*
(*a*) Coll. Purification.
(*b*) *ibid.*
(*c*) Coll. Epiphany.
(*d*) Coll. Innocents.
(*e*) Off. of Baptiſm.
(*f*) Coll. 1 S. in Lent.

Digitized by Google

Nativity and Circumcision; by thy Baptism, Fasting and Temptation; good Lord! deliver me. (g)

25. *Beside the principal consideration, his merit in our behalf; was he also, by his conversation here, a pattern to us?*

An ensample of godly life. (h)

26. *How did his life end at last?*

For the sake of his church and family, he was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. (i)

27. *At the entrance on which suffering, what extraordinary symptom discovered his inward anguish?*

Bloody sweat. (k)

28. *What was the intention of his Death?*

The Son of God did vouchsafe to yield up his soul, by death upon the cross, for our salvation. (l)

He suffered death upon the cross for our redemption; and made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. (m)

He was wounded for our offences, and smitten for our wickedness. (n)

The which, nothing but his blood can expiate. (o)

29. *Were we then, and all mankind, offenders and wicked?*

All men are conceived and born in sin. (p)

We have also erred and strayed from God's ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against his holy laws. We have left undone those things which we ought

(g) Litany.
(h) Coll. 2 S. after Easter.
(i) Coll. Good-Friday.
(k) Litany.
(l) 2d. Exhort. before the Com.
(m) Communion Service.
(n) Commination.
(o) Off. 30th January.
(p) Off. of Baptism.

Digitized by Google

ought to have done, and have done thoſe things which we ought not to have done: And there is no health in us. (*q*)

30. *What would have been our end?*

We deſerve puniſhment. (*r*)

Everlaſting damnation. (*s*)

31. *Of what importance is Chriſt's meritorious Croſs and paſſion to us?*

Thereby alone we obtain remiſſion of our ſins, and are made partakers of the kingdom of heaven. (*t*)

32. *What is therefore our abiding principle, as believers?*

That we put not our truſt in any thing that we do. (*u*)

That we lean only on the hope of heavenly grace. (*w*)

That by the merits and death of Jeſus Chriſt, and through faith in his blood, we obtain remiſſion of our ſins, and all other benefits of his paſſion. (*x*)

33. *And what temper of heart doth highly become us?*

That we ſhould alway remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt, thus dying for us; and the innumerable benefits, which by his precious blood-ſhedding he hath obtained to us. (*y*)

34. *What fervent expreſſions might we uſe on this occaſion?*

O come, let us ſing unto the Lord, let us heartily rejoice in the ſtrength of our ſalvation.

Let us come before his preſence with thankſgiving, and ſhew ourſelves glad in him with pſalms. (*z*)*

35. *Ought*

(*q*) Gen. Confeſſion.
(*r*) Commination.
(*s*) Litany.
(*t*) 1ſt Exhortation in Communion-Service.
(*u*) Coll. Sexageſima.
(*w*) Coll. 5 S. after Epiphany.
(*x*) Communion-Service.
(*y*) Laſt Exhortation in Communion-Service.
(*z*) *Venite, exultemus.*

* This pſalm conſtantly uſhers in the others. Very many expreſſions in the Pſalms could not be deviſed better than they are, even for our preſent Chriſtian circumſtances. But when at morning or evening ſervice you join in *Zachariahs's Benedictus*, the *Magnificat*, or *Nunc Dimittis*, theſe are direct thankſgivings for our Saviour's coming in the fleſh.

Digitized by Google

35. *Ought we to thank even the whole bleſſed Trinity on account of our Redemption?*

We muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and Man, who did humble himſelf even to the death upon the croſs for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. *(a)*

36. *What ought the Father, in particular, to be thanked for?*

For giving us his only begotten Son. *(b)*

37. *How may each of us now, yea all mankind, in all our needs and diſtreſſes, freely addreſs ourſelves to the Son?*

O God the Son, Redeemer of the world, have mercy upon me a miſerable ſinner!

Son of God, I beſeech thee to hear me. O Lamb of God, that takeſt away the ſins of the world! grant me thy peace! O Lamb of God, that takeſt away the ſins of the world! have mercy upon me.

Both now and ever vouchſafe to hear me, O Chriſt; graciouſly hear me, O Lord Chriſt. *(c)*

O Saviour of the world, who by thy croſs and precious blood haſt redeemed me! ſave me, and help me, I humbly beſeech thee, O Lord. *(d)*

38. *Is his blood-ſhedding the great argument which his people ever alledge in their ſupplications to him?*

Spare us, good Lord; ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and be not angry with us for ever. *(e)*

(a) Laſt Exh. in Commu. Serv.
(b) Coll. Chriſtmas.
(c) Litany.
(d) Viſitation of the Sick.
(e) Litany.

Digitized by Google

We pray thee, help thy ſervants, whom thou haſt redeemed with thy precious blood. (*f*)

39. *May we appeal withal to the ſympathy of his human nature?*

O Son of David have mercy upon us.

Pitifully behold the ſorrows of our hearts. (*g*)

40. *What petitions are we prompted to put up, from the conſideration of our Lord's Burial?*

1. That by continual mortifying our corrupt affections, we may be buried with him.

2. That through the grave and gate of death, we may paſs to our joyful reſurrection, for his merits, who died, and was buried, and roſe again for us. (*h*)

41. *When did he riſe again?*

The third day. (*i*)

42. *What is our motive for praiſe and joy at his riſing?*

He roſe again for our juſtification. (*k*)

For he is the very Paſchal Lamb, which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. (*l*)

When he had overcome the ſharpneſs of death, he did open the kingdom of heaven to all believers. (*m*)

Death is overcome, and the gate of everlaſting life opened unto us through him. (*n*)

43. *How did he diſpoſe of his perſon after his reſurrection?*

He manifeſtly appeared to all his apoſtles;

And, in their ſight, aſcended up into heaven; to prepare a place

(*f*) *Te Deum.*
(*g*) Litany.
(*h*) Coll. Eaſter-Eve.
(*i*) Creed.
(*k*) 1 S. after Eaſter.
(*l*) Preface for Eaſter.
(*m*) *Te Deum.*
(*n*) Coll. Eaſter.

Digitized by Google

a place for us, that where he is, thither we might alſo aſcend and reign with him in glory. (o)

44. *Hath this any effect upon us, even before we are taken up into thoſe manſions?*

In heart and mind we thither aſcend, and with him continually dwell. (p)

45. *What is our petition at his going away?*

We beſeech thee, leave us not comfortleſs, but ſend to us thy Holy Ghoſt to comfort us. (q)

46. *How did the Holy Ghoſt, according to Chriſt's moſt true promiſe, come down upon the Apoſtles?*

In the likeneſs of fiery tongues, lighting upon them. (r)

47. *To what intent?*

To teach them, and to lead them to all truth; giving them both the gift of divers languages, and alſo boldneſs with fervent zeal to preach the Goſpel unto all nations; whereby we have been brought out of darkneſs and error into the clear light. (s)

48. *What was the general character of our Saviour's firſt coming into this world?*

He came to viſit us in great humility. (t)

49. *What is his preſent ſtate?*

He ſitteth on the right hand of the Father. (u)

50. *Will he come again?*

Yes: to judge both the quick and the dead. (w)

51. *Since to him all judgment is committed, does this imply aſpirations of our heart to him at preſent?*

We believe that thou ſhalt come to be our Judge, we therefore pray thee, &c. (x)

 52. *How*

(o) Preface for Aſcenſion.
(p) Coll. Aſcenſion.
(q) S. after Aſcenſion.
(r) Preface for Whitſunday.
(s) *ibid.*
(t) 1 S. in Advent.
(u) Nicene Creed.
(w) *ibid.*
(x) *Te Deum.*

Digitized by Google

52. *How will it then be?*

At his coming all men ſhall riſe again with their bodies, and ſhall give account for their own works.

And they that have done good, ſhall go into life everlaſting; and they that have done evil into everlaſting fire. (y)

53. *How long ſhall he remain King?*

His kingdom ſhall have no end. (z)

54. *What ſupplication and doxology do you uſe to him as exalted?*

O Lord, the only-begotten Son, Jeſus Chriſt; O Lord God, Lamb of God, Son of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. (a)

55 *Did* Stephen *addreſs himſelf in prayer to our bleſſed Saviour after his aſcenſion?*

Yes. (b)*

56. *How do you ſum up, and comprize together, both his painful Sufferings and his Victory, and implore from him the benefit of the whole?*

By thine Agony and bloody Sweat; by thy Croſs and Paſſion: by thy precious Death and Burial: by thy glorious Reſurrection and Aſcenſion: and by the coming of the Holy Ghoſt; good Lord! deliver me. (c)

57. *After believing and digeſting all theſe Articles; what is*

(y) Creed of St. Athanaſius.
(z) Nicene Creed.
(a) Communion-Service.
(b) Coll. St. Stephen.
(c) Litany.

* Calling upon, and ſaying, Lord Jeſus, receive my Spirit. Acts vii. 59.

Digitized by Google

is (according to the order and ſucceſſion of Church-Feſtivals) judged ſeaſonable at the cloſe?

By the confeſſion of a true faith, to acknowledge the glory of the eternal Trinity. (*d*)

Not one only Perſon, but three Perſons in one ſubſtance. (*e*)

58. *To whom is this grace given?*

To ſervants of God. (*f*)

59. *What do you and others, being ſuch children of God, accordingly believe now concerning God the Father?*

That he aſſures us of his favour and goodneſs towards us. (*g*)

That his fatherly goodneſs mercifully accepts our ſacrifice of praiſe and thankſgiving. (*h*)

That he gives us thoſe good things, which we are not worthy to aſk, but through the merits and mediation of Jeſus Chriſt his Son our Lord. (*i*)

60. *How do you therefore (agreeably to* John xiv. 13.) *always conclude your prayers to him?*

Through Jeſus Chriſt our Lord. (*k*) For the love of thy only Son. (*l*) For his infinite merits. (*m*)

61. *In what humble ſtile do you take upon you to ſpeak to him?*

O God the Father of heaven, have mercy upon us miſerable ſinners! (*n*)

62. *Give one or two ſpecimens of matters peculiarly to be aſked of the heavenly Father.*

That he would keep us under the protection of his good providence. (*o*)

(*d*) Coll. Trinity-Sunday.
(*e*) Preface for Trinity-Sunday.
(*f*) Coll. Trinity-Sunday.
(*g*) Communion-Service.
(*h*) *ibid.*
(*i*) Coll. 12 S. after Trinity.
(*k*) *Paſſim.*
(*l*) 3d Coll. Evening-Prayer.
(*m*) Prayer at Sea.
(*n*) Litany.
(*o*) 2 S. after Trinity.

Digitized by Google

That thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us, may be brought to nought, and by the providence of his goodneſs they may be diſperſed. (*p*)

That he would keep us from all things that may hurt us; that we being ready both in body and ſoul, may cheerfully accompliſh thoſe things that he would have done. (*q*)

That he would give us thoſe things, which be profitable for us. (*r*)*

63. *In what ſtile do you ſpeak to the Holy Ghoſt?*

O God the Holy Ghoſt, *&c.* have mercy upon us miſerable ſinners. (*s*)

64. *What aid do you look for from him?*

That he would ever be with us; and lead us in the knowledge and obedience of God's word. (*t*)

That through him we may have a right judgment in all things, and evermore rejoice in his holy comfort. (*u*)

That the thoughts of our hearts may be cleanſed by his inſpiration. (*w*)

That he may in all things direct and rule our hearts. (*x*)

65. *Can we either begin, or accompliſh any thing good of ourſelves?*

Through the weakneſs of our mortal nature, we can do no good thing without God. (*y*)

From him all holy deſires, all good counſels and all juſt works do proceed. (*z*)

By

(*p*) Litany.
(*q*) 20 S. after Trinity.
(*r*) 8 S. after Trinity.
(*s*) Litany. See alſo the *Veni Creator*.
(*t*) Office of Confirmation.
(*u*) Coll. Whitſunday.
(*w*) Communion-Service.
(*x*) 19 S. after Trinity.
(*y*) 1 S. after Trinity.
(*z*) 2 Coll. Evening-Prayer.

* Moſt of the other ſolemn Church-Prayers, are, as is well known, directed to the Father of our Lord Jeſus Chriſt. But in this Summary, there was a neceſſity of citing them diſperſedly according to their doctrinal contents.

Digitized by Google

By his holy inſpiration we think thoſe things that be good, and by his merciful guiding perform the ſame. (a)

66. *Not wholly to paſs over the miniſtry the angels perform to us; what do you believe on that head?*

That as the ſervices of angels and men are conſtituted by God in a wonderful order; the former not only do him ſervice in heaven, but, by his appointment, ſuccour and defend us on earth through Jeſus Chriſt. (b)

67. *What do you mean by the Church, or myſtical body of Chriſt?*

The bleſſed company of all faithful people. (c)

68. *What makes the Church valuable?*

That ſhe was purchaſed by the precious blood of God's dear Son. (d)

69. *What foundation is ſhe built upon?*

That of the apoſtles and prophets, Jeſus Chriſt himſelf being the head corner-ſtone. (e)

70. *What do you pray in her behalf?*

That it may pleaſe the Lord Chriſt to rule and govern his holy Church univerſal. (f)

That God may keep her continually in his true religion. (g)

That we may be made an holy temple, acceptable unto him through Jeſus Chriſt. (h)

That all who profeſs and call themſelves Chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. (i)

71. *What prayer do you, on this account, put up to our Saviour, to aſſiſt and proſper the Clergy?*

(a) 5 S. after Eaſter.
(b) Coll. St. Michael.
(c) Communion-Service.
(d) Prayer Ember Week.
(e) Coll. St. Simon and Jude.
(f) Litany.
(g) 5 S. after Epiphany.
(h) Coll. St. Simon and Jude.
(i) General Interceſſion.

Digitized by Google

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, &c. (k)

72. *For what ends ought Christians to assemble and meet together?*

To render thanks for the great benefits that we have received at God's hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. (l)

73. *With what words is our Redeemer then always invoked, and reminded of his promise?* (Matt. xviii. 19, 20.)

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, &c. (m)

74. *What is, at the same time, particularly necessary?*

To hearken to the still voice of the word. With a meek heart and due reverence. (n)

To receive it with pure affection, and bring forth the fruits of the Spirit; whereto we are to implore from our Saviour increase of grace. (o)

75. *Is there a Communion of Saints?*

Yes. (p)

The

(k) Coll. 3 S. in Advent.
(l) Exhortation in daily Service.
(m) Prayer of St. Chrysostom.
(n) Prayer at Sea; and Prayer for Church militant.
(o) Litany.
(p) Creed.

Digitized by Google

The elect are knit together. (q)

76. *How do we acknowledge it, with regard to the Church triumphant?*

We bleſs God's holy Name for all his ſervants departed this life in his faith and fear; beſeeching him to give us grace ſo to follow their good examples, that with them we may be partakers of his heavenly kingdom. (r)

77. *What do you here earneſtly beg of the Lord Jeſus?*

Make me to be numbered among thy ſaints in glory everlaſting. (s)

78. *Is your benevolence confined to believers, or do you pray for others beſides?*

That it may pleaſe our Saviour* to have mercy upon all men. (t)

That God would have mercy on all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardneſs of heart, and contempt of his word, and to fetch them home to his flock, that they may be ſaved among the remnant of the true Iſraelites, and be made one fold under one Shepherd. (u)

79. *How*

(q) Coll. All Saints.
(r) Prayer for Church militant.
(s) *Te Deum.*
(t) Litany.
(u) Coll. Good-Friday.

* The Reader is to be reminded, that in the main body of the Litany, the latter part of the *Te Deum*, and one or two of the Collects, it is our Redeemer himſelf that is affectionately and devoutly addreſſed. Where this is ſo, the diſtinction is therefore obſerved. As to the Litany, it is at leaſt highly probable, that it is, moſt of it, a ſupplication to our Lord Jeſus Chriſt; for, after the prefatory invocation of the three divine Perſons, he is immediately ſpoken to throughout the nine firſt petitions, nor is there any notice of a change of the object afterwards, till the concluſion of the proper Litany with the words, *Son of God, we beſeech thee to hear us*, &c. The title *Lord God*, uſed in the firſt interceſſion-clauſe, is, in the *Gloria in excelſis*, given to our Saviour.

Digitized by Google

79. *How are we firſt received into Chriſt's holy Church?*
By being baptized with water and the Holy Ghoſt. (*w*)
80. *What are we baptized into?*
The death of our Saviour Jeſus Chriſt. (*x*)
We are made partakers of his death. (*y*)
81. *What does the congregation pray, in behalf of each perſon baptized?*
That our Lord Jeſus Chriſt would vouchſafe to receive him. (*z*)
82. *What incident was there in his ſufferings, more particularly applicable to Baptiſm?*
He did ſhed out of his moſt precious ſide both water and blood. (*a*)
83. *What are the benefits of this Sacrament, or the benediction of this heavenly waſhing?*
That thing which by nature we cannot have. (*b*)
We are delivered from wrath. We receive remiſſion of ſins.
We are regenerated with the Holy Spirit.
And are received for God's own children by adoption. (*c*)
84. *What is ſuppoſed concerning the baptized perſon from thenceforward?*
That the old Adam in him ſhould be ſo buried, that the new man may be raiſed up in him.
That all carnal affections ſhould die in him, and all things belonging to the Spirit ſhould live and grow in him.
That as Chriſt died and roſe again for him; ſo he who is baptized, ſhould die from ſin, and riſe again unto righteouſneſs.

That

(*w*) Office of Baptiſm.
(*x*) Coll. Eaſter-Eve.
(*y*) Office of Baptiſm.
(*z*) Baptiſm of riper years.
(*a*) Office of Baptiſm.
(*b*) *ibid.*
(*c*) Office of Baptiſm.

Digitized by Google

That he ſhould have power and ſtrength to have victory and to triumph againſt the devil, the world, and the fleſh; and alſo be endued with heavenly virtues.

That hereafter he ſhould not be aſhamed to confeſs the faith of Chriſt crucified, and manfully to fight under his banner; and to continue Chriſt's faithful ſoldier and ſervant unto his life's end.

That being ſteadfaſt in faith, joyful through hope, and rooted in charity, he ſhould ſo paſs the waves of this troubleſome world, that finally he may come to the land of everlaſting life. (*d*)

85. *Are infants capable of this rite?*

Our Saviour Chriſt commanded the children to be brought unto him, and by his outward geſture and deed declared his good-will towards them. We may therefore earneſtly believe, that he will likewiſe favourably receive infants at preſent, that he will embrace them with the arms of his mercy, that he will give unto them the bleſſing of eternal life, and make them partakers of his everlaſting kingdom. (*e*)

86. *What care ſhould afterwards be taken in their education?*

That they may learn all things, which a Chriſtian ought to know and believe to his ſoul's health; and that they may be virtuouſly brought up, to lead a godly and chriſtian life. (*f*)

87. *What are they to do at Confirmation?*

Being come to the years of diſcretion, they ratify and confirm, in their own perſons, the promiſe and vow made in their name at their baptiſm. (*g*)

88. *After baptiſm, is our ſtate to be progreſſive?*

We

(*d*) Office of Baptiſm.
(*e*) *ibid.*
(*f*) *ibid.*
(*g*) Office of Confirmation.

Digitized by Google

We increaſe in the holy Spirit more and more, until we come to the everlaſting kingdom.

The manifold gifts of grace are increaſed in us, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and ghoſtly ſtrength, the ſpirit of knowledge and true godlineſs, &c. (h)

We are daily renewed by the holy Spirit. (i)

89. *But what if any one, on the contrary, hath fallen from the happy condition then obtained?*

Let him return to Jeſus Chriſt, who is the merciful receiver of all true penitent ſinners; aſſuring himſelf, that he is ready to receive him, and moſt willing to pardon him, if he come unto him with faithful repentance: if he will ſubmit himſelf unto him, and from henceforth walk in his ways; if he will take his eaſy yoke and light burden upon him.

God would not the death of a ſinner, but that he ſhould rather turn from his ſin, and be ſaved.

They, whoſe conſciences by ſin are accuſed, by his merciful pardon may be abſolved. (k)

90. *Had the primitive Church any particular cuſtom in this caſe?*

A godly diſcipline. (l)

91. *What ſhould we have in remembrance, as an eminent inſtance, how our Redeemer hath vouchſafed to lay hold of, to manifeſt himſelf unto, and change a rebellious heart?*

St Paul's wonderful converſion. (m)

92. *To paſs from baptiſm; what is the other Sacrament inſtituted by Jeſus Chriſt?*

The

(h) Office of Confirmation.
(i) Coll. Chriſtmas.
(k) Commination.
(l) *ibid.*
(m) Coll. St. Paul.

Digitized by Google

The moſt comfortable Sacrament of his Body and Blood; to be by us received in remembrance of his meritorious Croſs and Paſſion. (n)

He hath inſtituted and ordained holy myſteries, as pledges of his love, and for a continual remembrance of his death, to our great and endleſs comfort. (o)

93. *Wherein doth ſuch love moſt emphatically appear?*

In that he was given not only to die for us, but alſo to be our ſpiritual food and ſuſtenance in that holy Sacrament. (p)

For we, receiving the creatures of bread and wine, according to our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, are made partakers of his moſt bleſſed Body and Blood. (q)

94. *What is the effect hereof?*

We ſo eat the Fleſh of Jeſus Chriſt, and drink his Blood, that our ſinful bodies are made clean by his body, and our ſouls waſhed through his moſt precious Blood, and that we evermore dwell in him and he in us. (r)

We are one with Chriſt, and Chriſt with us. (s)

We are aſſured, that we are very members incorporate in the myſtical body of the Son of God, and heirs through hope of the everlaſting kingdom.

The Body of our Lord Jeſus Chriſt, which was given for us, and the Blood of our Lord Jeſus Chriſt, which was ſhed

(n) Firſt Exhortation in the Communion-Service.
(o) Laſt Exhortation in the Communion-Service.
(p) Firſt Exhortation.
(q) Prayer of Conſecration.
(r) Communion-Service.
(s) Laſt Exhortation.

Digitized by Google

ſhed for us, preſerves our body and ſoul unto everlaſting life. (*t*)*

95. *With what ſenſe of ourſelves, do we approach to the Lord's Table?*

We do not preſume to come to it truſting in our own righteouſneſs, but in his manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under his Table. (*u*)

96. *What is required of men, before they draw near to this ſolemn act?*

To be religiouſly and devoutly diſpoſed.

To ſearch and examine their own conſciences, (and that not lightly, and after the manner of diſſemblers with God; but ſo) that they may come holy and clean to ſuch a heavenly feaſt, in the marriage-garment required by God in holy Scripture. (*w*)

97. *If any one require further comfort or counſel?*

By the miniſtry of God's holy word, he may receive the benefit of abſolution,† together with ghoſtly counſel and advice. (*x*)

98. *What*

(*t*) Communion-Service.
(*u*) *ibid.*
(*w*) Firſt Exhortation.
(*x*) *ibid.*

* The Scripture doth declare:
No drop of blood in thee,
But that thou didſt not ſpare
To ſhed each drop for me!
Now let thoſe drops moſt ſweet
Moiſten my heart ſo dry,
That I (with ſin replete)
May *live*, and *ſin* may *die*.

(as it is expreſſed in a hymn at the end of ſome old editions of the Common-Prayer-Book.)

† Even when this private or ſpecial abſolution is not neceſſary, yet ſtill, in the ſervice itſelf, before you partake of the Holy Communion, there is always a general one pronounced by the Miniſter, which every contrite heart takes to itſelf.

Digitized by Google

98. *What ought our intentions, at the Holy Sacrament, to be with regard to the future?*

To ſubmit ourſelves wholly to our Saviour's holy will and pleaſure. (*y*)

To offer and preſent unto the Lord ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto him: humbly beſeeching him, that all we, who are partakers of this holy Communion, may be fulfilled with his grace and heavenly benediction. (*z*)

99. *What do you earneſtly beſeech God for, in your own behalf, and of all them that are admitted into the fellowſhip of Chriſt's religion?*

That we may eſchew thoſe things that are contrary to our profeſſion; and follow all ſuch things as are agreeable to the ſame. (*a*)

That both our hearts and bodies may be directed, ſanctified and governed in the ways of his laws, and in the works of his commandments. (*b*)

That we may live a godly, righteous, and ſober life, to the glory of his holy name. (*c*)

100. *What is recorded of the zeal of our Saviour's firſt followers?*

They left all that they had, and without delay were obedient to the calling of Jeſus Chriſt. (*d*)

101. *Mention the things to be eſchewed and forſaken, as contrary to our profeſſion.*

All vices. (*e*)

The leaven of malice and wickedneſs. (*f*)

The vain pomp and glory of the world: And, all covetous

(*y*) Laſt Exhortation.
(*z*) Thankſgiving after.
(*a*) Coll. 3 S. after Eaſter.
(*b*) Coll. after Communion.
(*c*) General Confeſſion.
(*d*) Coll. St. James.
(*e*) Coll. Innocents.
(*f*) 1 S. after Eaſter.

Digitized by Google

ous desires of the same: And, the carnal desires of the flesh. (g)

102. *What is the great motive to eschew these things?*

The Son of God was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life. Having this hope, we should purify ourselves, even as he is pure. (h)

103. *What is, then, the general rule of our Christian course?*

To follow our Saviour Christ, and to be made like unto him. (i)

To follow especially the example of his patience, and great humility. (k)

104. *How are Christians to be affected towards the blessed Godhead, with whom we have such gracious intercourse through the Redeemer?*

To have a due sense of all God's mercies. (l)

To put their trust in him. (m)

Perfectly to love God. (n) To love him above all things. (o)

105. *Is obedience to God, in Christ, painful?*

He grafts in our hearts the love of his name, increases in us true religion, nourishes us with all goodness, and of his great mercy keeps us in the same. (p)

In knowledge of him standeth our eternal life, and his service is perfect freedom. (q)

He maketh us to love that which he doth command. (r)

He stirreth up the wills of his faithful people, that they may plenteously bring forth the fruit of good works. (s)

106. *What*

(g) Office of Baptism.
(h) 6 S. after Epiphany.
(i) Office of Baptism.
(k) S. before Easter.
(l) General Thanksgiving.
(m) Visitation of the Sick.
(n) Communion-Service.
(o) 6 S. after Trinity.
(p) 7 S. after Trinity.
(q) 2d Coll. Morning-Service.
(r) 14 S. after Trinty.
(s) 25 S. after Trinity.

Digitized by Google

106. *What Abſtinence and Sobriety ought Chriſtians to obſerve, each with regard to his own ſelf?*

Such, that their fleſh being ſubdued to the Spirit, they may ever obey his godly motions in righteouſneſs and true holineſs. (*t*)

We ſhould continually mortify all our evil and corrupt affections. (*u*)

Withſtand all temptations. (*w*)

107. *Is there danger in evil thoughts?*

They hurt the ſoul. (*x*)

108. *What is the beſt refuge againſt them?*

To pray to him, who ſeeth that we have no power of ourſelves to help ourſelves, to keep us. (*y*)

To pray: Make clean our hearts within us. (*z*)

109. *What does the goſpel furniſh us with?*

Wholeſome medicines, whereby all the diſeaſes of our ſouls may be healed. (*a*)

110. *How are Chriſtians to be diſpoſed, and to act towards their Neighbour in general?*

With Truth and Juſtice. (*b*)

Brotherly-kindneſs and charity. (*c*)

Whatſoever we would that men ſhould do unto us, even ſo ſhould we do unto them. (*d*)

111. *If you happen to have injured any body?*

I am to make reſtitution and ſatisfaction, according to the uttermoſt of my power. (*e*)

112. *How are you to be diſpoſed towards enemies and perſecutors?*

(*t*) 1 S. in Lent.
(*u*) Office of Baptiſm.
(*w*) 18 S. after Trinity.
(*x*) 2 S. in Lent.
(*y*) *ibid.*
(*z*) Morning-Prayer.
(*a*) Coll. St. Luke.
(*b*) Prayer for Parliament.
(*c*) Office 5th November.
(*d*) Offertory.
(*e*) Firſt Exhortation before the Holy Communion.

Digitized by Google

To forgive them. (*f*)

To love and bleſs them. (*g*)

113. *How did the firſt Chriſtian Martyr behave in this reſpect?*

He prayed to the bleſſed Jeſus for his murderers. (*h*)

114. *What do you aſk of the ſame Lord Jeſus, in behalf of all that are in bodily danger, neceſſity, or tribulation?*

That they may be ſuccoured, helped, and comforted. (*i*)

115. *Ought you not yourſelf likewiſe to help to do what you thus wiſh may be done?*

Whoſo hath this world's goods, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him?

Thoſe who are rich in this world, ought to be ready to give, and glad to diſtribute.

I ſhould be merciful after my power, even if I have but little. (*k*)

116. *What do you aſk in behalf of ſuch, who are ſpiritually objects of pity?*

That it may pleaſe our good Saviour to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet. (*l*)

117. *For what purpoſes does God prolong our days?*

That we may live unto him, and be inſtruments of his glory, by ſerving him faithfully, and doing good in our generation. (*m*)

That we may do all ſuch good works, as he hath prepared for us to walk in through Jeſus Chriſt our Lord. (*n*)

118. *What requeſt therefore do his children conſtantly put*

(*f*) Firſt Exhortation before the Holy Communion.
(*g*) Coll. St. Stephen.
(*h*) *ibid.*
(*i*) Litany.
(*k*) Offertory.
(*l*) Litany.
(*m*) Viſitation of the Sick.
(*n*) Communion-Service.

Digitized by Google

put up, as oft as he hath ſafely brought them to the beginning of a Day?

That he would defend them in the ſame with his mighty power, and grant that that day they may fall into no ſin, neither run into any kind of danger; but that all their doings may be ordered by his governance, to do always that is righteous in his ſight. (*o*)

119. *Is there alſo a Morning-petition, of like meaning, to the Lord Jeſus?*

Day by day we magnify thee;

And we worſhip thy name ever world without end.

Vouchſafe, O Lord, to keep us this day without ſin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy lighten upon us, as our truſt is in thee.

O Lord, in thee have I truſted; let me never be confounded. (*p*)

120. *And what do they requeſt every Night, agreeably to Chriſt's promiſe?* John xiv. 27.

That peace, which the world cannot give. (*q*)

121. *Is pardon of defects, at all times, a neceſſary ingredient in this peace?*

Faithful people beſeech the Lord to grant them pardon and peace, that they may be cleanſed from all their ſins, and ſerve him with a quiet mind. (*r*)

They intreat our bleſſed Saviour, to forgive them all their ſins, negligences, and ignorances; and to endue them with the grace of his holy Spirit, to amend their lives according to his holy word. (*s*)

The conceit of any thing that is good in us, muſt not

 withdraw

(*o*) 3d Coll. Morning-Prayer.
(*p*) *Te Deum.*
(*q*) 2d Coll. Evening-Prayer.
(*r*) 21 S. after Trinity.
(*s*) Litany.

Digitized by Google

withdraw our eyes from looking upon ourſelves as ſinful duſt and aſhes. (t)

122. *Are Chriſtians, by the divine wiſdom, placed at preſent in different Eſtates and Callings?*

Yes. (u)

123. *Therefore, to the end the whole body of the Church may be ſanctified? what ſupplications and prayers do you offer before God for all eſtates of men therein?*

That every member of the ſame, in his vocation and miniſtry, may truly and godly ſerve him. (w)

124. *Whoſe authority hath the King?*

God's. (x)

125. *What is your interceſſion in relation to him?*

That God may ſo rule his heart, that he may above all things ſeek his honour and glory: and that we and all his ſubjects may faithfully ſerve, honour, and humbly obey him, in God, and for God, according to his bleſſed word and ordinance. (y)

126. *Under what amiable notion, do you implore our Lord's grace for the Magiſtrates?*

That they are to execute juſtice, and to maintain truth. (z)

127. *What is to be thought of holy Matrimony?*

It is an honourable eſtate, inſtituted of God in the time of man's innocency. (a)

128. *How is it to be enterprized and taken in hand?*

Not unadviſedly, lightly, or wantonly, to ſatisfy men's carnal luſts and appetites, like brute beaſts that have no underſtanding;

(t) Office 30th January.
(u) Coll. Good-Friday.
(w) *ibid.*
(x) Coll. for the King in the Communion-Service.
(y) *ibid.*
(z) Litany
(a) Office of Matrimony.

Digitized by Google

derſtanding: but reverently, diſcreetly, adviſedly, ſoberly, and in the fear of God. (*b*)

129. *Why, in the firſt place, was it ordained?*

For the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praiſe of his holy Name. (*c*)

130. *What had the divine mercy in view at the ſame time?*

A remedy againſt ſin; and the mutual ſociety, help, and comfort, that the one ought to have of the other, both in proſperity and adverſity. (*d*)

131. *But what is the greateſt honour of matrimony?*

This ſtate is conſecrated to ſuch an excellent myſtery, that in it is ſignified and repreſented the ſpiritual marriage and unity betwixt Chriſt and his church. (*e*)

132. *What are therefore the reſpective duties of huſbands and wives?*

The man muſt love his wife according to God's word, (as Chriſt did love his ſpouſe the church who gave himſelf for it, loving and cheriſhing it as his own fleſh:) and the woman muſt be loving and amiable, faithful and obedient to her huſband, and in all quietneſs, ſobriety and peace, be a follower of holy and godly matrons. (*f*)

133. *What is to be wiſhed, for both together?*

That God would pour upon them the riches of his grace, ſanctify and bleſs them, that they may pleaſe him both in body and ſoul. (*g*)*

 134. *What*

(*b*) Office of Matrimony.
(*c*) *ibid.*
(*d*) *ibid.*
(*e*) *ibid.*
(*f*) *ibid.*
(*g*) *ibid.*

* As to the Single.—*Wherewithal ſhall a young Man (or Woman) cleanſe his (or her) way?*

Even by ruling him (or her) ſelf after God's Word. *Pſa.* cix. 9. (In God's word, ſee particularly, *Luke* ii. 52, 1 *Pet.* v. 5. 2 *Tim.* ii. 22, 1 *Cor.* vii. 34.)

Digitized by Google

134. *What duty is incumbent on Heads of Families?*

To order their own lives, and the lives of their families, according to the doctrine of Chriſt. (*h*)†

135. *Amidſt all our uſe of honeſt induſtry and labour; what are we always chiefly to look up to, and thank, for our outward Suſtenance?*

God's heavenly benediction. (*i*)

His gift it is, that the earth is fruitful, &c. (*k*)

He holdeth our ſouls in life. (*l*)

136. *Since God is the Lord of life and death, and of all things to them pertaining, as youth, ſtrength, health, age, weakneſs and ſickneſs; what are we to ſuppoſe, when ſickneſs is ſent unto us?*

Either that it is to try our patience, for an example to others, and that our faith may be found in the day of the Lord laudable, glorious and honourable, to the increaſe of glory and endleſs felicity; or elſe, that it is ſent unto us, to correct and amend in us whatſoever doth offend the eyes of our heavenly father. (*m*)

137. *What are we always to do?*

Truly to repent us of our ſins, and to bear our ſickneſs patiently, truſting in God's mercy for Jeſus Chriſt's ſake.

To pray, that the more the outward man decayeth, we may be ſtrengthened ſo much the more continually with grace and the holy Spirit in the inner man. (*n*)

183. *How ought we to look upon Afflictions in general?*

There

(*h*) Form of ord. Deacons.
(*i*) Prayer in Time of Dearth.
(*k*) *ibid.*
(*l*) Prayers at Sea.
(*m*) Viſitation of the Sick.
(*n*) *ibid.*

† Devout ſinging is recommended in private houſes, for their godly ſolace and comfort; laying apart all ungodly ſongs and ballads, which tend only to the nouriſhing of vice, and corrupting of youth. *Title of the Singing Pſalms.* Family-Prayer is, ſtill much more, preſuppoſed.

Digitized by Google

There ſhould be no greater pleaſure to Chriſtian perſons th to be made like unto Chriſt, by ſuffering patiently adverſities, and troubles. For he himſelf went not up to joy, but firſt he ſuffered pain. (o)

139. *Is the Merit and Support of our dear Redeemer neceſſary in all Caſes, that attend our exiſtence?*

In all time of our tribulation: in all time of our wealth; in the hour of death; and in the day of judgment. (p)

1 *What muſt be done for the Soul, when it is to depart the body?*

It muſt be waſhed in the blood of that immaculate Lamb, that was ſlain to take away the ſins of the world; that whatſoever defilement it may have contracted in the midſt of this miſerable and naughty world, through the luſts of the fleſh, or the wiles of Satan, being purged and done away, it may be preſented pure and without ſpot before God. (q)

141. *What humble and penitential ſighs does a man therefore often ſend up to Jeſus Chriſt?*

In the midſt of life I am in death: of whom may I ſeek for ſuccour but of thee, O Lord, who for my ſins art juſtly diſpleaſed?

Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knoweſt, Lord, the ſecrets of my heart; ſhut not thy merciful ears to my prayers; but ſpare me, Lord moſt holy, O God moſt mighty, O holy and merciful Saviour, t moſt worthy Judge eternal! ſuffer me not at my laſt hour for any pains of death to fall from thee. (r)

(o) Viſitation of the Sick.
(p) Litany.
(q) Viſitation of the Sick.
(r) Office of Burial.

Digitized by Google

142. *And what comfort do we learn, in this reſpect, from the inſtance of his firſt Martyr* St. Stephen?

That he, the bleſſed Jeſus, ſtandeth at the right hand of God to ſuccour us. (*s*)

143. *Can a man have his pardon ſure, before he goeth hence?*

Sealed in heaven. (*t*)

144. *In whoſe hands are we?*

In the hands of a faithful Creator, and moſt merciful Saviour. (*u*)

145. *And how do we finally obtain everlaſting life?*

By mercy. (*w*)

146. *Whither do the ſouls of them that ſleep in the Lord Jeſus, go?*

Into heavenly habitations. (*x*)

The ſouls of the faithful, after they are delivered from the burden of the fleſh, are in joy and felicity. (*y*)

147. *And with what perſuaſion do we inter the bodies of ſuch?*

In ſure and certain hope of the reſurrection to eternal life, through our Lord Jeſus Chriſt, who ſhall change our vile body, that it may be like unto his glorious body. (*z*)

148. *What privilege is before-hand enſured to true believers in Chriſt?*

Whoſoever believeth in him ſhall live, though he die; and whoſoever liveth and believeth in him, ſhall not die eternally. (*a*)

149. *To conclude; that you may know theſe things the better, what are you eſpecially to do?*

To

(*s*) Coll. St. Stephen.
(*t*) Viſitation of the Sick.
(*u*) *ibid.*
(*w*) Coll. after the Communion.
(*x*) Viſitation of the Sick.
(*y*) Office of Burial.
(*z*) *ibid.*
(*a*) *ibid.*

Digitized by Google

To hear Sermons. (*b*)*

150. *And what ought you humbly to thank God for, as long as you live?*

That he hath vouchſafed to call me to the knowledge of his grace, and faith in him. May he increaſe this knowledge, and confirm this faith in me evermore! (*c*)

(*b*) Office of Baptiſm. (*c*) *ibid.*

* The means of grace diſpenſed by your Paſtor, and duly to be improved, are alone mentioned: Not as excluding otherwiſe, the benefit which alſo accrues from reading of the Bible; as well as even in the intercourſe of all true Chriſtians one with the other.

Digitized by Google

SOME

EXTRACTS

OUT OF THE

HOMILIES.

EVERY *Member of the Church of* England *has, moreover, the* Thirty-nine Articles, *and the* Homilies, *for his guide. Becauſe theſe may not be in every body's hands; what is their general Senſe, in relation to the ground of our hope and Salvation, as alſo a Chriſtian Life, you may ſee the following paſſages.**

In the holy Scriptures find we Chriſt; in Chriſt find we God. *Hom. for Rogation-week, Part* 3.

As by him he wrought all the world, and that is contained therein: ſo by him only and wholly, would he have all things reſtored again. *ibid.*

In ourſelves, as of ourſelves, we find nothing whereby we may be delivered from this miſerable captivity, into the which we are caſt, through the envy of the devil, by breaking God's commandment in our firſt parent *Adam*. We

* Next to the Articles and Homilies, are the Writings of worthy Divines of the Church of *England*, Bp. *Hall*, Bp. *Beveridge*, &c.

Digitized by Google

We are all become unclean: but we all are not able to cleanſe ourſelves. *Hom. of the Miſery of Man, P.* 2.

We have neither faith, charity, hope, patience, chaſtity, nor any thing elſe that good is, but of God: and therefore theſe virtues be called the fruits of the Holy Ghoſt, and not the fruits of man. *ibid.*

Every man, of neceſſity, is conſtrained to ſeek for another righteouſneſs of juſtification, to be received at God's own hands; that is to ſay, the forgivneſs of his ſins and treſpaſſes. *Hom. of the Salvation of Mankind. P.* 1.

Paul declareth nothing upon the behalf of Man concerning his juſtification, but only a true and lively faith; which nevertheleſs is the gift of God, and not man's only work without God. *ibid.*

(And yet that faith doth not ſhut out repentance, hope, love, dread and the fear of God, to be joined with faith in every man that is juſtified: but it ſhutteth them out from the office of juſtifying; ſo that although they be all preſent together in him that is juſtified, yet they juſtify not all together. Neither doth faith ſhut out the juſtice of our good works neceſſarily to be done afterwards of duty towards God; for we are moſt bounden to ſerve God in doing good deeds, commanded by him in his holy Scripture, all the days of our life: but it excludeth them ſo, that we may not do them to this intent, to be made juſt by doing of them. For all the good works that we can do, be imperfect, and therefore not able to deſerve our juſtification.) *ibid.*

Therefore

Therefore we muſt truſt only in God's mercy, and that Sacrifice which our High Prieſt and Saviour Chriſt Jeſus the Son of God once offered for us upon the Croſs to obtain thereby God's grace and remiſſion, as well of our original ſin in baptiſm, as of all actual ſin committed by us after our baptiſm, if we truly repent and turn unfeignedly to him again. *ibid. P.* 2.

If we chance at any time, through frailty of the fleſh, to fall into ſin; and if we feel the heavy burden thereof to preſs our ſouls, tormenting us with the fear of death, hell, and damnation; let us then uſe that mean, which God hath appointed in his word, to wit, the mean of faith, which is the only inſtrument of ſalvation now left unto us. Let us ſteadfaſtly behold Chriſt crucified with the eye of our heart. *2d. Hom. of the Paſſion.*

For, as St. John Baptiſt—did put the people from him, and appointed them unto Chriſt, ſaying thus unto them, Behold yonder is the Lamb of God, which taketh away the ſins of the world: even ſo, as great and godly a virtue as the lively faith is, yet it putteth us from itſelf, and remitteth or appointeth us unto Chriſt, for to have by him remiſſion of our ſins or juſtification. So that our faith in Chriſt (as it were) ſaith unto us: "It is not I that take "away your ſins, but it is Chriſt only, and to him only I "ſend you for that purpoſe." *Hom. of Salvation. P.* 2.

The neceſſity of our ſalvation did require ſuch a Mediator and Saviour, as, under one perſon, ſhould be a partaker of both natures. It was requiſite, he ſhould be a man; it was alſo requiſite he ſhould be God. *Hom. of the Nativity.*

In

In that he did hunger and thirſt, eat and drink, ſleep and wake; in that he preached his goſpel to the people; in that he wept and ſorrowed for Jeruſalem; in that he paid tribute for himſelf and Peter; in that he died and ſuffered death: what other thing did he elſe declare, but only this, that he was perfect man as we are?——As touching his Manhood he ſaith, The Father is greater than I am. *ibid.*

In that he forgave ſins, in that he wrought miracles, in that he did caſt out devils, in that he healed men with his only word, in that he knew the thoughts of men's hearts, in that he had the ſeas at his commandment, in that he walked on the water, in that he roſe from death to life, in that he aſcended into heaven, and ſo forth: what other thing did he ſhew therein, but only that he was perfect God, co-equal with the Father as touching his Deity? Therefore he ſaith, The Father and I are one; which is to be underſtood of his Godhead. *ibid.*

Let us behold the end of his coming, ſo ſhall we perceive what great commodity and profit his Nativity hath brought unto us miſerable and ſinful creatures. *ibid.*

All men univerſally, in Adam, were nothing elſe but a wicked and crooked generation, rotten and corrupt trees, ſtony ground full of brambles and briers, loſt ſheep, prodigal ſons, naughty unprofitable ſervants, unrighteous ſtewards, workers of iniquity, the brood of adders, ſitting in darkneſs and in the ſhadow of death: to be ſhort, nothing elſe but the children of perdition and inheritors of hell-fire. But after Chriſt was once come down from heaven, and had taken our frail nature upon him, he made all them, that would receive him truly, and believe his word, good

Digitized by Google

good trees, and good ground, fruitful and pleaſant branches, children of light, citizens of heaven, ſheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, ſweet and lively bread, the elect and choſen people of God. *ibid.*

He became poor, to make us rich; vile, to make us precious; ſubject to death, to make us live for ever. *ibid.*

He alſo became man, that we thereby might receive the greater comfort; as well in our prayers, as alſo in our adverſity; conſidering with ourſelves, that we have a Mediator that is true man as we are, who alſo is touched with our infirmities, and was tempted even in like ſort as we are. *ibid.*

Therefore let us not forget the exceeding great love of our Lord and Saviour, let us not ſhew ourſelves unmindful or unthankful toward him: but let us love him, fear him, obey him, and ſerve him.——Chriſt is the light, let us receive the light; Chriſt is the truth, let us believe the truth; Chriſt is the way, let us follow the way.——As for ſin, the fleſh, the world, and the devil, whoſe ſervants and bond-ſlaves we were before Chriſt's coming, let us utterly caſt them off and defy them. *ibid.*

It ſhould not become us—to ſuffer the time to paſs without any meditation and remembrance of that excellent work of our redemption, wrought through the great mercy and charity of our Saviour Jeſus Chriſt for us wretched ſinners. For if a mortal man's deed, done to the behoof of the common wealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby: how

Digitized by Google

how much more readily ſhould we have in memory this excellent act and benefit of Chriſt's death? *Hom: for Good-Friday.*

So much the more doth Chriſt's kindneſs appear unto us, in that it pleaſed him to deliver (diveſt) himſelf of all his goodly honour, which he was equally in with his Father in heaven, and to come down into this vale of miſery, to be made mortal man, and to be in the ſtate of a moſt low ſervant, ſerving us for our wealth and profit; us, I ſay, which were his ſworn enemies, which had renounced his holy law and commandments, and followed the luſts and ſinful pleaſures of our corrupt nature. And yet did Chriſt put himſelf between God's deſerved wrath and our ſin, and rent that obligation wherein we were in danger to God, and paid our debt. *ibid.*

He thought it not enough to ſpare himſelf, and to ſend his angel to do this deed, but he would do it himſelf, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he ſuffered in the whole courſe of his long Paſſion, to repent him thus to do good to his enemies; but he opened his heart for us, and beſtowed himſelf wholly for the ranſoming of us. *ibid.*

No pain did he refuſe to ſuffer in his own body, that he might deliver us from pain everlaſting. His pleaſure it was, thus to do for us; we deſerved it not. *ibid.*

Here we have much more cauſe to bewail ourſelves, that we were the cauſe of his death, than to cry out of the malice and cruelty of the Jews, which purſued him to his death.

Digitized by Google

death. We did the deeds, wherefore he was thus ſtricken and wounded; they were only the miniſters of our wickedneſs. *ibid.*

Canſt thou think of this, O ſinful man, and not tremble within thyſelf? canſt thou hear it quietly, without remorſe of conſcience and ſorrow of heart? Did Chriſt ſuffer his paſſion for thee, and wilt thou ſhew no compaſſion towards him? While Chriſt was yet hanging on the croſs, and giving up the ghoſt, the Scripture witneſſeth that the vail of the temple did rend in twain, and the earth did quake, that the ſtones clave aſunder, that the graves did open, and the dead bodies riſe; and ſhall the heart of man be nothing moved, to remember how grievouſly and cruelly he was handled of the Jews for our ſins? Shall man ſhew himſelf to be more hard-hearted than ſtones, to have leſs compaſſion than dead bodies? Call to mind, O ſinful creature, and ſet before thine eyes Chriſt crucified. Think, thou ſeeſt his body ſtretched out in length upon the croſs, his head crowned with ſharp thorns, and his hands and his feet pierced with nails, his heart opened with a long ſpear, his fleſh rent and torn with whips, his brows ſweating water and blood. Think, thou heareſt him now crying in an intolerable agony to his Father, and ſaying, My God, my God, why haſt thou forſaken me? Couldſt thou behold this woful ſight, or hear this mournful voice, without tears, conſidering that he ſuffered all this, not for any deſert of his own, but only for the grievouſneſs of thy ſins? O, that mankind ſhould put the everlaſting Son of God to ſo much pains! O, that we ſhould be the occaſion of his death, and the only cauſe of his condemnation! May we not juſtly cry: Wo worth the time that ever we ſinned! O my brethren, let this image of Chriſt crucified be always printed in our hearts! *2d Hom. of the Paſſion.* Let

Digitized by Google

Let us therefore now open our hearts again to him, and ſtudy in our lives to be thankful to ſuch a Lord, and evermore to be mindful of ſuch a benefit. Yea, let us take up our croſs with Chriſt, and follow him. *Hom. for Good-Friday.*

We ſhould likewiſe call to mind the great examples of charity, which Chriſt ſhewed in his Paſſion, if we will fruitfully remember his paſſion: Such charity and love ſhould we bear one to another, if we will be the true ſervants of Chriſt. *ibid.*

Eſpecially, who can now conſider the grievous debt of ſin, which could not otherwiſe be paid but by the death of an Innocent, and will not hate ſin in his heart?....No man can ſay that he loveth Chriſt, and have his great enemy, ſin I mean, the author of his death, familiar and in friendſhip with him. *ibid.*

No tongue is able to expreſs the worthineſs of this ſo precious a death. For in this ſtandeth the continual pardon of our daily offences; in this reſteth our juſtification, in this we be allowed, in this is purchaſed the everlaſting health of all our ſouls.....No doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Chriſt's death. *ibid.*

To this our Saviour and Mediator, hath God the Father given the power of heaven and earth, and the whole juriſdiction and authority, to diſtribute his goods and gifts. *Hom. for Rogation-Week. P.* 3.

Digitized by Google

If therefore, it be ſo, that we need one to intreat for us; why may we not content ourſelves with that one Mediator, which is at the right hand of God the Father, and there liveth for ever to make interceſſion for us? As the blood of Chriſt did redeem us on the croſs, and cleanſe us from our ſins: even ſo it is now able to ſave all them that come unto God by it. *Hom. concerning Prayer. P.* 2.

But let us meekly call upon that bountiful Spirit, the Holy Ghoſt, which proceedeth from our Father of mercy, and from our Mediator Chriſt, that he would aſſiſt us, and inſpire us with his preſence, that in him we may be able to hear the goodneſs of God declared unto us to our ſalvation. For without his lively and ſecret inſpiration, can we not ſo much as ſpeak the name of our Mediator. *Hom. for Rogation-Week. P.* 3.

A quick or lively faith is not only the common belief of the articles of our faith, but it is alſo a true truſt and confidence of the mercy of God through our Lord Jeſus Chriſt, and a ſteadfaſt hope of all good things to be received at God's hand; and that although we, through infirmity or temptation of our ghoſtly enemy, do fall from him by ſin, yet, if we return again to him by true repentance, that he will forgive and forget our offences for his Son's ſake our Saviour Jeſus Chriſt, and will make us inheritors with him of his everlaſting kingdom; and that in the mean time, until that kingdom come, he will be our protector and defender in all perils and dangers, whatſoever do chance; and that though ſometimes he doth ſend us ſharp adverſity, yet that evermore he will be a loving Father unto us, correcting us for our ſin, but not withdrawing his mercy finally from us, if we truſt in him and commit ourſelves wholly unto

Digitized by Google

unto him, hang only upon him and call upon him, ready to obey and ſerve him. *Hom. of Faith. P.* 1.

After that we are baptized or juſtified, our office is not to paſs the time of this preſent life unfruitfully and idly; much leſs is it our office, after that we be once made Chriſt's members, to live contrary to the ſame, making ourſelves members of the devil, walking after his enticements, and after the ſuggeſtions of the world and the fleſh, whereby we know that we do ſerve the world and the devil, and not God. *Hom. of Salvation. P.* 3.

The Apoſtle declareth, that our bodies are the members of Chriſt.....What greater diſhonour or injury can we do to Chriſt, than to take away from him the members of his body, and to join them to whores, devils and wicked ſpirits? Let us therefore conſider, firſt, the glory of Chriſt; then our eſtate, our dignity and freedom, wherein God hath ſet us by giving us his Holy Spirit; and let us valiantly defend the ſame againſt Satan and all his crafty aſſaults, that Chriſt may be honoured, and that we loſe not our liberty or freedom, but ſtill remain in one ſpirit with him. *Hom. againſt Adultery. P.* 2.

What an unkindneſs ſhould it be, where our Saviour Chriſt of his mercy is come to us to dwell with us as our gueſt, to drive him from us, and to baniſh him violently out of our ſouls, and inſtead of him, in whom is all grace and virtue, to receive the ungracious ſpirit of the devil, the founder of all naughtineſs and miſchief? *Hom. of the Reſurrection.*

Digitized by Google

On the contrary, if we be not deſperate perſons, and our hearts harder than ſtones, the great and merciful benefits of God move us to render ourſelves unto him wholly, with all our wills, hearts, might, and power, to ſerve him in all good deeds, obeying his commandments during our lives, to ſeek in all things his glory and honour, not our ſenſual pleaſures and vain glory; evermore dreading willingly to offend ſuch a merciful God and loving Redeemer in word, thought, or deed: And the ſaid benefits of God, deeply conſidered, move us for his ſake, alſo to be ever ready to give ourſelves to our neighbours, and, as much as lieth in us, to ſtudy with all our endeavour to do good to every man. *Hom. of Salvation. P.* 3.

Wherefore, as you have any zeal to the right and pure honouring of God, as you have any regard for your own ſouls and to the life that is to come, which is both without pain and without end, apply yourſelves chiefly, above all things, to read and hear God's word; mark diligently therein what his will i you ſhall do, and with all your endeavour apply yourſelves to follow the ſame. Firſt, you muſt have an aſſured faith in God, and give yourſelves wholly unto him; love him in proſperity and adverſity, and dread to offend him evermore. Then for his ſake, love all men, friends and foes, becauſe they be his creation and image, and redeemed by Chriſt as ye are. Caſt in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your Superiors and Governors; ſerve your maſters diligently, as well in their abſence as in their preſence, not for dread of puniſhment only, but for conſcience ſake, knowing that you are bound ſo to do by God's commandments. Diſobey not your fathers and mothers, but honour them, help them, and

Digitized by Google

and pleaſe them to your power. Oppreſs not, kill not, beat not; neither ſlander, nor hate any man: but love all men, ſpeak well of all men, help and ſuccour every man as you may, yea even your enemies that hate you, that ſpeak evil of you and that do hurt you. Take no man's goods; nor covet your neighbour's goods wrongfully: but content yourſelves with that which ye get truly; and alſo beſtow your own goods charitably as need and caſe requireth. Flee all idolatry, witchcraft and perjury. Commit no manner of adultery, fornication, or other unchaſteneſs in will or in deed, *&c.* *Hom. of good Works.* *P.* 3.

Know withal, that the fruits of faith, charitable and godly motions, they proceed only of the Holy Ghoſt, who is the only worker of our ſanctification, and maketh us new men in Chriſt Jeſus. *Hom. on Whitſunday.* *P.* 1.

The true, lively and Chriſtian Faith therefore is no dead vain or unfruitful thing; but a thing of perfect virtue, of wonderful operation or working, and ſtrength, bringing forth all good motions and good works. *Hom. of Faith.* *P.* 2.

In all good men that heretofore have been, faith brought forth their good works, and obtained the promiſes of God. *ibid.*

Their truſt was ſo much in God, that they ſet but little by any worldly thing. *ibid.*

For ſeveral cauſes be all mortal men which be given to the love of this world, both in fear, and ſtate of death, through ſin, as the holy Apoſtle ſaith, ſo long as they live

Digitized by Google

here in this world. (*Heb.* ii. 14, 15.) But, everlaſting thanks be to Almighty God, there is never a one of all theſe cauſes, no nor yet them altogether, that can make a true Chriſtian man afraid to die, who is the very member of Chriſt, the temple of the Holy Ghoſt, the Son of God, and the very inheritor of the everlaſting kingdom of heaven; but plainly contrary, he conceiveth great and many cauſes, undoubtedly grounded upon the infallible and everlaſting truth of the word of God, which move him not only to put away the fear of bodily death, but alſo, for the manifold benefits which enſue unto every faithful perſon by reaſon of the ſame, to wiſh, deſire, and long heartily for it. *Hom. againſt the fear of Death. P.* 1.

To be at home with God and our Saviour Chriſt. *ibid. P.* 2.

If thou doubteſt of ſo great wealth and felicity that is wrought for thee, O man, call to thy mind, that therefore haſt thou received into thine own poſſeſſion the everlaſting Verity our Saviour Jeſus Chriſt, to confirm to thy conſcience the truth of all this matter. Thou haſt received him, if in true faith and repentance of heart thou haſt received him: if, in purpoſe of amendment, thou haſt received him for an everlaſting gage and pledge of thy ſalvation. Thou haſt received his body, which was once broken, and his blood which was ſhed for the remiſſion of thy ſin. Thou haſt received his body, to have within thee the Father, the Son, and the Holy Ghoſt, for to dwell with thee, to endow thee with grace, to ſtrengthen thee againſt thine enemies, and to comfort thee with their preſence. Thou haſt received his body, to endow thee with everlaſting righteouſneſs, to aſſure thee of everlaſting bliſs, and life of thy ſoul. *Hom. of the Reſurrection.* A

Digitized by Google

A Thankſgiving after the receiving of the Lord's Supper.

The Lord be thanked for his gifts
And mercies evermore. *&c.*

The humble Suit of a Sinner.

O Lord, on whom do I depend. *&c.*

The Lamentation.

O Lord, in thee is all my truſt, *&c.*

[See theſe, and other pious Hymns, at the End of your Common Prayer-Book.]

The peace of God which paſſeth all underſtanding, keep our hearts and minds in the knowledge and love of God and of his Son Jeſus Chriſt our Lord; and the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt us, and remain with us always.

LETTERS,

Digitized by Google

Digitized by Google

LETTERS,

EXTRACTS, &c.

Digitized by Google

Digitized by Google

LETTERS, &c.

A Letter of the Rev. Mr. GAMBOLD to the Rev. Mr. W.

Dear Sir,

I AM really at a loſs what to write, which is ſtrange, as I am writing to one I ſo particularly love; but the office of directing, which you are ſo kind as to inveſt me with, makes me bluſh; and indeed I think whoever will undertake to do it in ſuch matters, can but play the empiric: not but that as you obſerve, one man may be made the inſtrument of comfort to another; but then 'tis only by throwing out ſome thoughts agreeable to truth in the heap, perfectly ignorant which of them will and ought to hit: and not as the ſyſtematic adept imagines or intends by virtue of ſome preciſe arrangement he gives them.

What induced me to ſay ſomething like an exhorter, (which I am ſatisfied you do not take amiſs, but only I myſelf am embarraſſed how to go on in it) was a ſimilarity which I apprehended betwixt the turn of your mind through nature and education, and my own; which made me imagine, that if I deſcribed my own reaſonings, my own obſtacles,

Digitized by Google

ſtacles, and way of ſurmounting them, I ſhould find you too thereabouts, and we ſhould move the cheerfuller in company. The likeneſs which I ſuppoſe, conſiſts in the following particulars, all of them to our diſadvantage compared with other people.

1ſt. A ſet of ideas, caſt in an artificial mould of learning. Not to repreſent the incumbrance in any worſe light, I will only ſay ſo much, that all the aphoriſms of learning, and even of theological, have their excellence chiefly on the negative ſide. They excellently guard againſt abuſes, and ſet the needful bounds to a mind which is perverſe and extravagant; they yield indeed an incentive ſometimes powerful, becauſe paying its court to the human underſtanding and paſſions, but for that very reaſon alſo clumſy, to that which is the vital point. But when they pretend to deſcribe and circumſcribe that, I mean the proceſs of ſalvation, then the words of any one who has but a good heart and common ſenſe, are generally more complete than thoſe of a finiſhed Divine, and tally better with the unſearchable divine œconomy. For our logic does only pare and ſquare the ſtones to ſet well in our own building; and in a higher view, ſometimes pares them too much, or on the wrong ſide.

2dly. A diſpoſition more prudent than active, proceeding more by deliberation, than by the impulſe of a ſudden warmth. In human life this is the more ſafe, though leſs thriving complexion; but in ſpirituals it has this inconveniency, that it checks the motions of grace, by beginning a ſcrutiny on the firſt overtures thereof (being accuſtomed to do ſo in all other matters) with an underſtanding certainly too earthly and narrow to paſs a proper judgment

Digitized by Google

judgment here: while people who have been more uſed to yield themſelves up to an impetus hurrying them without curious examination, and have, perhaps, where that impetus was a falſe one, often ſmarted for it, are, however, on the other hand, by virtue of the ſame diſpoſition, brought much ſooner and eaſier to the point which grace aims at. This veſſel is brought up to the harbour in one tide, whereas ours muſt wait ſeveral. The neceſſary degree of ſcrutiny is only to ſee or rather feel whether the impulſe is ſpecifically right, and ſomething divine, and then we are to follow it, without further diſſecting it a priori; for under that operation it will only evaporate and die. What hurt in all the world can there be in following it ſimply? It only leads us to truſt in a Redeemer, to rejoice in his love, take hold of his ſtrength, &c. things which in their nature cannot be wrong for any individual, and ſo there is no need of that demur and jealous criticiſm which may very juſtly be placed as door keeper to the ſallies of fanaticiſm, which is quite another thing, as it affects our neighbour, and tends to ſubvert the order of ſociety.

3dly. A nice ſenſe of equity and fitneſs. This is a good prompter to what is right in human affairs; though even then it is apt to exert itſelf chiefly on out of the way points; ſuch as eſcape the notice of a vulgar taſte; and what the vulgar moral ſenſe or taſte is ſtruck and feels itſelf conſtrained to (which are, however, the more ſubſtantial duties) about theſe the more refined taſte is ſilent, they being no ſubjects to refine upon, and ſo gives but a very cold exhortation thereto. But in the affair between us and our Saviour, a great delicacy in the ſentiments of equity and fitneſs may do us much miſchief, when we conſult it as maſter of the ceremonies in our firſt admiſſion to and interview

terview with him. For we muſt then venture on ſomething which might ſeem monſtrous and exceſſive, ſhocking, and unjuſt, ſomewhat like a ſick beggar's reeling againſt his prince, if he happens to ſtand next him in the ſtreet, and ſpuing all over his ſhoes, becauſe he cannot help it; ſomewhat like a ſtarving perſon's ſnatching at a loaf of bread and eating it, though he knows it is not his, and that he never bought it. Our Saviour himſelf has much to do to encourage even a plain man to accept of the pardon and indulgence, the intereſt in him, and all the rich favours he then confers on him; for even *he* is ready to think they don't belong to him, and that his benefactor ſtretches the covenant of grace too far; nay if it did not appear ſo to the perſon himſelf, but he could for a moment imagine himſelf qualified, though it were but the qualification of a due repentance, &c. this would be an abſolute diſqualification. But a man who is full of the notions of equity and fitneſs, is however moſt of all on a wrong ſcent; for he of courſe contradicts his Saviour's love, until he thinks it can juſtly be extended towards him, and alas! as ſoon as he is able to think it juſtly can, it muſt and will be no more extended.... We muſt, therefore, conſent to have a chaſm made for once in our ſuppoſed chain of equity and fitneſs, and as downright ſinners receive a treatment the very reverſe of what rationally is due to us. Afterwards our utmoſt delicacy concerning equity may again revive, and ſhew itſelf, in the fidelity of our attention and obedience to our deliverer, after we have once taſted his pardoning love.

Theſe obſtacles of nature's education I have often ſighed under with reſpect to myſelf, and imagining I knew where the ſhoe pinched in your caſe alſo, I adviſed the moſt artleſs, direct and confident laying hold of the ſcripture declaration, without

Digitized by Google

without the ceremony and circuitions of a man of learning and a man of prudence, or a man of decorum, but ſimply as a *plain man* (for that one is after all) who wants for his own ſoul to experience the manifeſtation of redeeming grace. The words of our Saviour and his Apoſtles which I ſaid we are to take quite ſimply (and there will be room for both you and me to do ſo more and more) are ſuch as theſe. "Come unto me all ye that labour and are "heavy laden and I will give you reſt. Him that cometh "unto me I will in no wiſe caſt out. He that believeth "ſhall not come into condemnation, but is paſſed from "death unto life. If thou canſt believe, all things are poſ- "ſible to him that believeth. My grace is ſufficient for "thee, for my ſtrength is made perfect in thy weakneſs. "This is a faithful ſaying that Jeſus Chriſt came into the "world to ſave ſinners, of whom I am the chief," &c. &c.

I believe you will ſcarce any more put me on explaining what is to be done in this grand affair. Our Saviour himſelf is nearer to us, kinder and more intelligible than any other man can be. You ſee that to avoid undertaking this, I have run into a ſort of ſatire on ſciences and complexions, and uſed any evaſion I could invent. Yet one thing I might perhaps do, if it would be of any uſe I could relate a little hiſtorically how it has gone with me, my own turnings and windings, though this be what I do not much chooſe, and indeed it would be nothing different, only fuller and leſs edifying than what you read ſpecimens enough of in the Brethren's hymn-book, &c. But now I think of it, what need I refer you to any thing after the Bible but old Tindal?

I am, &c.

J. G.

Digitized by Google

Extract of a Letter from the Rev. J. GAMBOLD to W. F—. Esqr. 1754.

Dear Sir,

I PERCEIVE in you a general condescension, which is also sincere. I mean the transition into such a new taste and way of thinking, as will do you no credit in the eye of human wisdom, and where you certainly have not conferred with flesh and blood. I cannot but wish you success in this track; for I know it admits of what is justly called success, and so glorious a one, as will sufficiently confute the imputation of foolishness, the beginnings laboured under in this world.

There is a mighty dispute now between us and the world about us; which shall pass for the wisest, possessed of the best sense and judgment, &c. I really believe, according to their standard, they will always be superior to us: Our advantage lies only in this, (which every one besides is welcome to share with us as soon as he pleases,) that we know that foundation, more durable than the pillars of the earth, the propitiation and death of Jesus, and its both comforting and sanctifying power. We have no other system or scheme, but to be honest to this principle, honest to possess it, and honest to live accordingly, and reduce it to practice. May we but prove steadfast and faithful to this, and we will not capitulate what weather we shall pass thro': cloudy skies are to be expected, and are but right in the course of the husbandman's year, and even the dying of the grain in the earth, covered and forgotten, is no prejudice to its yielding a crop in due time. All we have to mind in

Digitized by Google

in one generation, is to do as the Pſalmiſt ſays, carry precious ſeed, that will be found ſuch, when every coat is ſtripped off of it, and the inmoſt contents diſplayed.....But whither do I run out? My buſineſs was only, &c. &c.

From your ſincerely affectionate,

J. G.

The Rev. J. G. to E. V. Eſq.

Good Sir,

WHAT have you thought of me all this long time? A long time to defer giving myſelf the honour, and (if I have any principle of gratitude in me) the eaſe of writing to you! I am driven deſperately to wiſh, that you might not have thought of me at all; ſince I muſt needs appear, if any kind of reflection is ſpent upon me, deſerving of the moſt ſevere. What if I have been, ſince you ſaw me, moſtly penſive and dejected, ſurrounded with ſolitude, ſickneſs and ſilence, not gathering ſtrength like the heroes from rich circumſtances, but like vulgar minds contracting an abjectneſs, that blunts every finer ſentiment, and damps every nobler ardor of the ſoul? Yet was there no genial hour, no gay interval, in which the kindly moral heat did again thrill thro' my ſoul, and enable me both duly to feel

Digitized by Google

my obligations to you and (what I think a pity to do, except in ſuch intervals) exchange a few ideas with you. 'Tis a pity, I ſay, in the leaſt to fully or interrupt that eaſy and lovely cheerfulneſs of youth, (which may you long preſerve) with any afflatus from darker and ſourer minds. For this reaſon, I thought, when I wrote to you, I would however oddly, turn a patron for cheerfulneſs. I would, ſummon all the lightſome images I was maſter of, and recall, if poſſible, ſome of thoſe agreeable ſenſations, which youth, ſoon blaſted with grief and thought, had produced in myſelf; the paradiſiacal bloom that did then, to the freſh and innocent imagination, dwell on the whole face of things; the ſoft and ſolemn delight that even a balmy air, a ſunny landſkip, the beauties of the vegetable world, hills and vales, a brook or a pebble did then excite. And ſure there is ſomething myſteriouſly great and noble in the firſt years of our life; (which being my notion, you will not be offended that I ſpeak to you, a young man, more as young, than as man, for the former implies ſomething very happy, and the latter ſomething very miſerable.) If the celeſtial ſpheres, by a regularity of their circulations, are ſaid to make muſic; much better may we affirm it of the motions of animal-nature within us, in thoſe years of health and vivacity, when the tide of life keeps at its full height, nor alters its courſe for petty obſtructions. The ſoul is not like an intelligence liſtening to his ſphere; her harmony ſprings within her own being; and is but the compriſing of all the inferior powers to give her pleaſure, while ſhe, by a ſoft enchantment, is tied down to her throne of ſenſe, where ſhe receives their homages. 'Tis true, indeed, to a brave mind, the groſſer gratifications ariſing from the body, are not much. But youth has ſomething,

Digitized by Google

thing, which even ſuch minds muſt needs enjoy and cultivate, and can ſcarce ſupport their heroiſm without, and that is, a fine ſtate of our whole machine, ſuitable for all the delicacy and dignity both of thought and moral deportment.

Theſe blooming graces, theſe tender ſhoots of pure nature I was going to deſcribe, but alas! the ſaturnine bias of my ſoul carries me another way. I muſt tell you, (what I am better acquainted with) how a chilling froſt, called time and truth, experience and the circle of human life, will ſhortly kill or wither all theſe beauties, and with them our very brighteſt expectations in this world. For, will the loftineſs of your ſpeculations, the generoſity of your ſpirit, the ſtrength and luſtre of your perſonal and ſocial character be the ſame, when your blood ceaſes to flow as it now does, when the imagination is cold, and the wheels of nature move with harſhneſs and pain? Will again the ſubordinate perfections to theſe, the gaiety and ſweetneſs of temper, the ſignificancy of aſpect, the enforcement of wit, the inexplicable rays of ſoul that recommend all you do, abide with you, when the body begins to deceive you? But what am I doing? Have I begun to carry the charge of vanity even againſt thoſe higher goods of life, knowledge, and friendſhip; which are the refuge of the beſt, and the veneration of all men? Friendſhip is a ſacred incloſure in life, where the braveſt ſouls meet together, to defy and refine upon the common lot. Diſguſt at this vain and ſullen world, and the overflowings of a ſtrong, ſerene mind, lead them to this union. But how will it anſwer? To ſay nothing of our friends, will not the ſinking of our own hearts below the generous tenor of friendſhip, blaſt the fruits of

Digitized by Google

it to us? Did we uſe ſo little affectation in making a friend, that we need none to keep him? Muſt not we be always upon the ſtretch in ſome minute cautions and induſtries, in order to content that tender affection we would have in our friend? Can we make our love to him viſible, amidſt the reſerve and abſtraction of a penſive mind? In our ſanguine hours do we not aſſume too much, and in our melancholy, think ourſelves deſpiſed? Naturally, the end and pleaſure of friendſhip is, to have an admirer; will our friendſhip then loſe nothing, when humility comes to ſearch it? Knowledge is ſo great a good in the eyes of man, that it can rival friendſhip, and moſt other enjoyments at once. Some have ſequeſtred themſelves from all ſociety in order to purſue it. But whoſoever you be that are to be made happy by knowledge, reflect firſt on your changes of opinion. It was ſome caſual encounter in life, or ſome turn of complexion, that bid you delight in ſuch or ſuch opinions: And they will both change together; you need but run the circle of all your ſeveral tempers, to ſee every notion, every view of things that now warms and tranſports you, cooled and reduced. This revolution in his ſentiments, a man comes at laſt even to expect; is a fool to himſelf, and depends upon none of them. Reflect next upon the ſhortneſs of your diſcoveries. Some points of great importance to us, we deſpair of deciding. How little is the mind ſatisfied in the common road; yet how it trembles in leaving it! There ſeems to be a certain critical period or boundary ſet to every man's underſtanding, to which when it comes, it is ſtruck back and recoils upon itſelf. As a bird, that has fled to the utmoſt of its ſtrength, muſt drop down upon whatever ground is under it; ſo the mind henceforth will not be able

Digitized by Google

able to ſtrike out any new thought, but muſt ſubſiſt on the ſtock of former concluſions, and ſtand to them however defective. Reflect, laſtly, on the impertinence of your thinking. Life is ſomething elſe than thought, why then do we turn life into it? He that does ſo, ſhall feel the pain of breaking in upon nature; the mind will devour and conſume itſelf for want of outward employment. It will alſo enlarge its capacity of prevarication and applying falſe colours to things. Little does the warm Theoriſt think, that he is not to be perfected by any of his fine ſchemes, but by a coolneſs to them all. The utmoſt end he can attain by theory, is to revere and be reſigned to God; and that a poor mechanic does as well, perhaps better than he.

But enough of this. I ſhould aſk pardon for the tediouſneſs of my epiſtle, if it had not greater faults that needed your candour, (though faults that perhaps you looked for in me) the pedantry of a didactic manner of writing, and that upon the old topic of the vanity of all human or worldly attainments. From what motive I choſe this ſubject, I know not, unleſs it be an infirmity like that of ſome old people, who ſeem impatient to have young perſons like themſelves before the time: And to what end I know not; though you will kindly ſuppoſe, that in the way of my function, I am diſparaging earthly goods and perfections to you, that you may (not leave off a moderate application to them, for that is neither poſſible nor rational, but only) ſeek for true ſatisfaction elſewhere, by a hearty ſenſe and ſincere practice of religion. For the world paſſeth away, and the deſires, advantages and ideas thereof, but he that doth the will of God abideth for ever.

Digitized by Google

My moſt hearty reſpects to a family, to which I am eternally obliged: to Mrs. V. Miſs V. &c. Not forgetting Mr. D.

I am, Sir,

Your ſincere humble ſervant,

J. G.

Stanton-Harcourt,
near Oxford,
April 3d. 1740.

Three Letters from the Rev. Mr. GAMBOLD to a Lady.

Madam,

I AM under great obligations to your good family, and even therefore you may command me whenever I can be of the leaſt ſervice to you. I believe your turning your thoughts as you do, towards the greateſt and moſt valuable concern that can poſſibly be, can never be thought amiſs by your worthy relations, and that they would even approve of the ſubſtance of what I ſay. 'Tis certainly right for every one, being come to years of reflection, to conſider the end for which he was made, and how his exiſtence may be rendered ſpiritually and eternally happy. And this is apt to preſent itſelf, at firſt, not only as an important, but exceeding difficult matter: and ſo indeed it would have been, had

Digitized by Google

had not the mercy and faithfulneſs of our Redeemer been ſo great, and his merits ſo effectual for us his poor creatures. Separately from him, how could we ever think to raiſe ourſelves to the divine favour, or to rectify our nature, heart, and life.

The notion of a very laborious, hazardous and troubleſome race, in order to gain eternal happineſs, would be but juſt, if we conſidered *only* what our make and ſubſtance is, and what God and eternity are; but God be praiſed, we need not, ought not, to conſider *theſe alone;* becauſe we have a Mediator. He has taken the great burden and difficulty upon himſelf; has in his own body borne and atoned for all our ſins upon the croſs, is intent now upon ſaving every ſoul that does not refuſe his help, and purſues this work in us as diligently, tenderly, and conſtantly as if it was his own affair. He himſelf has undertaken to renew and ſanctify, and to bring us to glory; and the very firſt thought we have about ſuch things, was darted into us by him, and he will not reſt till he brings it to its accompliſhment. When we therefore at any time are ſeriouſly and religiouſly diſpoſed, we ought to think it proceeds from this, that we have now a call and invitation from Jeſus Chriſt our dear Lord, who once bled and died for us, ſtands at preſent in perſon before our hearts, and touches them with his grace; and if we only reſign ourſelves to him, and ſuffer ourſelves to be inwardly inſtructed about the great myſtery of his dying love, and the application of his powerful merits and atonement to our own ſoul, we ſhall ſoon experience a peace which paſſes all underſtanding, and a cloſe and everlaſting union with him. Our chriſtian life through all its ſteps, will afterwards be guided and ſupported by his faithful care, becauſe we belong to him

Digitized by Google

as members of his body, and his refreshing communications of himself to our heart will sweeten it all in such a manner, as those can never imagine, who look only at the work and tasks that are to be done, and have not yet conversed in spirit with their Redeemer, received pardon and comfort from his own mouth, and consented and ventured to live in and by him for the future. They are scripture expressions, that we live by faith *in* him; that we are found *in* him, not having our own righteousness which is of the law, but the righteousness which is of God by faith; that his peace and love rule in our hearts; that we are washed in his blood, made children of God by adoption, and sealed with the holy Spirit of promise. Nor are they mere expressions, but they are accordingly experienced by those who give credit to the word of God, and to the sweet intimations of grace which men may feel sometimes in their own hearts. For at such times, as I said before, we are properly invited and drawn by him our invisible Friend into a close union and alliance with himself, through the forgiveness of sins in his blood; and this same gracious attachment of our hearts to him, is the very substance of our conversion and salvation, and brings all other graces, virtues, and endowments along with it.....And this I think is the greatest error of the present age, that when people are endeavouring to be good and religious, they do not at the same time fix their eyes sufficiently upon the Lamb of God, himself; who died for them, and is now waiting to bless them in a higher manner than they imagine. You see what is the chief advice I now can give you, and I need add no more now, but recommend you to his grace, which I don't doubt you will more and more apply to him for. As you are desirous of reading some book that may be helpful to you, and would have me recommend such a one,

I know

Digitized by Google

I know of none that is likely to furniſh more ſeaſonable thoughts to you (after the ſcripture itſelf) than a little book that has been publiſhed here ſome time ago, under the title of Sixteen Diſcourſes on the ſecond Part of the Creed concerning Jeſus Chriſt our Lord, preached at Berlin: It is ſold by Mr. Beecroft in Lombard-ſtreet.

I now conclude as, &c.

J. G.

1752.

TO THE SAME.

Madam,

I HAVE now been a long time in your debt, but I am very well aſſured that the want of a few poor lines from me has been no detriment to you, ſince we all abſolutely depend upon a divine inviſible inſtructor, who has certainly been nigh to you; he alone makes the perſonal, powerful, and emphatical application to the heart, of thoſe great ſcripture doctrines, the general truth of which 'tis our duty to inculcate on one another, but which you however have ſo good a conception of, that there ſeems to need no further inculcation. For you are convinced that our Saviour's precious blood is ſufficient to waſh away all guilt and miſery in general, yea to entitle and ſeal us unto everlaſting happineſs. You have alſo, you ſay, ſome diſtant hope that Chriſt

Digitized by Google

Chriſt is *your* Saviour, and this becauſe he died for the ungodly. We can indeed lay claim to him upon no other bottom, but his great and known love to ſinners. This is what I alſo ground my hope upon, and find it an inexpreſſibly ſweet conſideration, that ſuch miſerable creatures, as we are, can now be as kindly embraced by ſovereign mercy, as if we had done nothing amiſs, and what we loath and abhor ourſelves for, inclines him only to pity, inſtead of puniſhing; and the more remarkably to help, hallow, and glorify. Praiſed for ever be that atonement and blood-ſhedding of our Mediator, which hath wrought ſuch a change in our ſtate. You may very juſtly think therefore, that he is your Saviour, becauſe he is indeed the Saviour of the whole human race, as ſoon as they are in diſtreſs and cry to him. But beſides this, I think you may diſcover tokens of his *particular* love to you, in that he has found acceſs to your heart ſo early, and notwithſtanding all impediments: and in that he has led your meditations to the moſt neceſſary, wholeſome, and life-giving ſubject, which ſo many other minds even otherwiſe ſerious, are unhappily diverted from. Hence although I firmly believe, as already mentioned, that none are on God's part excluded from mercy, but that the door of ſalvation is open to all, yet ſuppoſing the caſe were ſo, that but a few were elected, (which is indeed true in ſome ſenſe, only 'tis a falſe concluſion, that therefore none of the reſt can or will arrive to eternal happineſs) you would however ſtill have the beſt reaſon that I know of to conclude that your Redeemer had a quite eſpecial regard for you, in that he has given you a deep ſenſe of his torment and dying love; and a perſuaſion of the great efficacy of his croſs's merits: this being the moſt valuable and heavenly light that can be conveyed to any ſoul in this world, and the ſweet criterion of real grace.

Go

Digitized by Google

Go on therefore in this path, look conſtantly to and make uſe of your kind and faithful Saviour once ſlain for you, believing that he will keep you in his hands and protection till you come where he is. But you make one objection againſt your own joy of faith.... "Should not I be alſo "ſanctified? I do not find I am ſufficiently." I cannot ſuppoſe this operation of grace is wholly wanting in you, you yourſelf will not ſay it is; and it is in its nature a *progreſſive* thing, increaſing as our confidence towards our Saviour, and our experience in his ways increaſe. To deſcribe it in ſhort, there is, as ſoon as our paſt ſins are forgiven through the blood of Jeſus, an abhorrence directly of all evil for the future, and an ardent deſire of living according to his will and word, eſtabliſhed in our hearts as a general principle: we can knowingly conſent to, or take delight in no corrupt ſuggeſtion any more: and beſides this, as ſoon as we know a thing to be ſinful, we have now immediately (though we had not formerly) a fund of power through redeeming grace to reſiſt, yea, authority to cruſh it: and on the contrary ſtrength to act as becomes members of Chriſt. A cheerful belief of this, and even taking it for granted, is a great help to our finding it ſo, and alſo that we, inſtead of ſome timorous and melancholy ſcrupuloſity, cheriſh rather an intelligent and loving faithfulneſs of behaviour, a juſt diſcernment of what may be pleaſing or diſpleaſing, ſuitable or unſuitable to our dear Lord, who himſelf once lived a holy life upon earth, and yet had a real human body about him like ours, and felt all the common ſenſations incident thereto, only in an innocent and guiltleſs manner. This we ſhould alſo deſire, and may indeed attain it more and more (although we are never complete) by a childlike walking with our Deliverer in the odour and comfort of his merits. But however even

where

where we fall ſhort, yea, though we ſhould ſpy many defects in ourſelves every day, we have leave ſtill to claim his propitiation afreſh, to pour out our heart before him, and obtain counſel and help, and, inſtead of being diſcouraged, to enter rather into more familiarity and particular converſe with him, and take faſter hold of him, by occaſion of faults we have been made ſenſible of. He is always tender-hearted and compaſſionate, and will not caſt us off.

I am, &c.

J. G.

TO THE SAME.

Madam,

WHEN I read your letter, it puts me in mind of the time when I was myſelf ſolitary, anxious to come up to the deſcription given of a Chriſtian, and to obtain a certainty for my heart, and without any friend in the mean while to adviſe with. This may ſeem a hard ſituation, but in reality it is not; for our dear Saviour is at ſuch a time very near, and feeds us with his hidden manna, teaches us wiſdom ſecretly, even the wiſdom of believing in him with our whole heart: nor would the intermeddling of any one elſe be of much ſervice. There muſt unavoidably be enigmatical things in the work of grace, and ſalvation of a ſoul, and theſe enigmatical problems muſt be powerfully ſolved to each in particular from above, nor can one tell

Digitized by Google

tell the other the ſolution. The chief help we can be of to each other is by barely teſtifying ſimply, ſaying it is true; practically and literally true; and on that ground recommending it, for one another's conſolation. For indeed if I know a neighbour who taſtes evangelical happineſs, and know (by ever ſo few inſtances I have heard from his own mouth) through what doctrine or general inſtrument he became ſo happy, then I know in effect as much as I can learn from him for my purpoſe, ſince 'tis always ſome general doctrine or general inſtrument on which all depends, and not any particular or minute preſcriptions. The general doctrine itſelf may be and certainly is enigmatical, till it is cleared up to us by the holy Spirit, who gives us a ſtrong light, ſweet feeling, and courage in relation to ſuch great goſpel truths (ſometimes by occaſion of a ſermon we hear, or a book we read, and ſometimes when we are alone without either) ſo that we can venture upon them with our whole weight; and believe them fulfilled to us and in us: and the main point being thus clear and palpable to our hearts, it enables us to be our own caſuiſts and counſellors as to every thing elſe. What is now the great point, the great truth which can make us happy, and which brings ſuch a train of ſolid felicities after it as are beyond deſcription? I need not tell you.....you know it very well: It is the meritorious death of our Lord Jeſus Chriſt, through which and faith therein, we have pardon and righteouſneſs, ſtrength and ſanctification, and ſweet comfort by the daily loving converſation of our heart with him over and above. If I need not tell you *this*, what need I tell you? Perhaps the method how to attain faith. There is no method but only being poor and needy.....Perhaps how to proceed in the adjuſting of your outward circumſtances; where and how to ſpend your time, &c. This I cannot

Digitized by Google

cannot adviſe in particular, but I rather think that Spirit of power, of love, and of a ſound mind, which our Lord Jeſus Chriſt will give you, by faith and the knowledge of himſelf, will inſtruct you in the right time about all you are to do or omit: but ſtill ſurely the principal thing is, directly and without any more ado, to intreat him for your ſhare of grace, peace, and life, and to be waſhed in his blood and inwardly united to him. As to all other things I can give you no other rule for your proceedings in the interim, but to do as near as you can, as other religious perſons do, and not to be too forward to any extraordinary ſtep. Your practical underſtanding, as hinted already, will increaſe of itſelf. Therefore I can ſpeak of nothing to you (at leaſt at preſent) but the general object of the heart, that ſuffering Saviour who has ſhewn ſo much love, and promiſed us ſo many bleſſings, and into whoſe kingdom and arms we are invited by the Goſpel to come to him ſo ſubſtantially, that we can henceforth live, move, and have our being in him, who waſhed away our ſins. Thus I cannot be your director; but one thing I can do, I can rejoice with you that our Saviour vouchſafes to work upon and lead you by his grace, and alſo that he has appointed you to belong to ſo well diſpoſed a family in general; this I think of with pleaſure, and remain, &c.

J. G.

The

Digitized by Google

The following Letter was written about the year 1737, to a ſtudious young Lady.

Madam,

I WILL no more ſpeak againſt reading, ſince, as you ſay, you take pleaſure in nothing elſe in the world; for I cannot deny, but I ſhould be glad myſelf to have ſome object of pleaſure in the world; ſomething, whether great or mean, I do not care, ſo it be innocent, that might be a relief to my weary mind. In the ſituation I am in, not yet admitted to the glorious comforts of faith, and yet ſick of the burden of corrupt nature, a nature pretty long and nicely examined into, and diſcovered (let me aſſume ſo much, to myſelf, for it is all I can pretend to) it ſeems neceſſary ſometimes to ſet aſide the dejecting proſpect (tho' not to ſet it quite out of ſight, which indeed I cannot) by ſome amuſement, however low. The lower it is, the fitter for me, till faith in Chriſt raiſes me from ſpiritual darkneſs and death. Then I would hope for ſuch ſolid conſolation, as may well ſupercede the poor amuſements and delights of the natural man. Thus I readily permit you to go to a book, as I myſelf do ſometimes, to divert and deceive a heavy heart. Suppoſe after pouring out your grief in prayer, and ſettling your judgment and will, as well as you can; by meditation you ſhould then endeavour to forget yourſelf over a book of hiſtory or travels. But perhaps I miſtake you all this while; it is no amuſement, but ſome intellectual attainments you ſeek. Indeed, by ſuch humble, religious reading, as is only uſed to awaken, direct, and comfort you in a devotional way, your mind and

and heart will be bettered, and that everlaſtingly. But if you ſuppoſe, it will be a future, or even a preſent ſolid advantage to your mind, to be well furniſhed with ſeveral points of knowledge in a philoſophical way, I am afraid you will be diſappointed. But is it not found, you will ſay, that ſuch an employment of the mind deadens the ſenſes and paſſions, and lifts us above this world; that it makes us more cheerful and humane? 'Tis true, when a man's ruling paſſion is philoſophy, or the love of ſcience, like every other ruling paſſion, it ſwallows up the leſſer paſſions. And this it would do, it will have the ſame effect, whatever the darling ſcience be, whether metaphyſics, morality, heraldry, riding the great horſe, &c. For even thoſe ſciences, that are built on the eternal and neceſſary relation of things (except where they immediately direct practice; and there every plain man is equally animated and elated with them, only without the quaint terms) are no more perfective of the mind, than the moſt trifling ones are, when a man is but equally animated and elated with them. There is no more difference between the greatneſs of ſoul, the abſtraction from the ſenſes, and the cheerfulneſs and humanity acquired by diſcuſſing ſome grand queſtion of metaphyſics, than that which is acquired by any other application of the mind (ſuppoſe in finding out the beſt form of a hunter's horn, and the manner of blowing it, of the method of flying up to the moon, or in ſearching for the old Roman cauſeway) than there is between the heat acquired by walking in St. James's park, and the heat you get by walking as ſwiftly on any other ground. Walking on whatever ground will produce heat; and eagerneſs in purſuing whatever kind of knowledge, will create an indifference and diſpaſſionateneſs, as to other things; a loftineſs of mind, in proportion to the value you ſet upon your attainments,

Digitized by Google

attainments together with ſuch enjoyment and good humour, freeheartedneſs, and humanity. But then this will continue (which is worſt of all) no longer than you are purſuing knowledge; when you have attained it, all is over; it no longer delights you, and conſequently no longer inſpires you with excellence of temper. It is here, as in hunting, all the pleaſure lies in the chace, and as ſome ſay, it is in courtſhip, men are ſtrangely inſpired while they are purſuing, but the rapture is over, when they have attained. Yea, we are ſo diſengaged and alienated from our late darling ſpeculations, that we cannot help ſtarting after a new one. There is no ſuch lumber in the world as our laſt year's notions, which yet, in their day, were wonderfully fine and delightful. The fruit of the tree of knowledge will not help: it is pleaſant enough, when you firſt pluck it; but if you pretend to lay it up, it will rot. The learned man is juſt as happy in his ſtock of notions, as a gardener in a heap of old rotten apples. So you would find it, if the learned would but be ſincere. The man who has diſcovered, as far as human thought can go, the manner how the world was created, and how it ſhall be reſtored, the nature of the human ſoul, and its ſtate after death; and gratified the age with the brighteſt ſcenes of contemplation; when he has done, what is he the better? When the heat of thinking is over, will his heart be found in any better or nobler condition than other mens? Unleſs ſome by-reaſons engage him ſtill to his old ſpeculations, (or the reſpect paid him upon that account by the world, and by his juniors) will not he confeſs, that he is never the happier for them. Will not he prefer plain common ſenſe, before all ſuch ſubtleties? And unleſs conſcience reſtrain him: (for knowledge will not reſtrain him, yea it is well if it does not very much weaken the power

Digitized by Google

of conſcience itſelf) will not he, after all, be as prone to ſeek comfort in a heap of money, or in love, and a bottle, as another man? Alas, alas! under the greateſt accompliſhments of the head, the heart remains juſt as it was: This is very true, though it does not preſently appear ſo to us. I cannot therefore agree to that fine-Platonical inſinuation—"That as much as we have of truth, ſo much we have of God." At that rate, if we had a ſufficient number of notions and problems, and were on the right ſide of the queſtion in all of them, it would ſwell up at laſt to a beatific viſion. No, no; nor introduce us to that viſion neither. There is indeed, one truth that can do this, a truth that will make us free; but this is only the true knowing and receiving of Jeſus Chriſt.

I have ſaid more upon this ſubject than I deſigned, I muſt therefore be ſo much the ſhorter upon the other points touched in your letter. I am very glad, that your demeanor (which was never hard upon any one before, but by being ſprightly) is ſoftened ſtill more and more, even towards gainſayers. There are two ways for it to be ſo, by virtue of your reading. One is while you enjoy yourſelf in the poſſeſſion of ſome ſublime truth, above the common reach, and from thence look down ſerenely upon the ignorant world, and pity, bear with and humour them, as you would do children or fools. The other is when your philoſophical paradiſe withers under you, when your fine notions no longer pleaſe, and you deſcend to the vulgar again, better diſpoſed than ever to return and agree with all mankind, except in ſin; becauſe you now perceive that thoſe, who have only plain good ſenſe, have a more uſeful light to lead them, than any dazling philoſophy; and thoſe who are more philoſophical, but of a different opinion

Digitized by Google

on from you, are, after all as likely to be in the right as you, in theſe nice and diſputable points, you once took a pleaſure to be poſitive in. Whatever we may think in the fervour of ſpeculation, the moſt valuable knowledge is that, which is moſt vulgar; and our bright diſcoveries are therefore not vulgar, becauſe they are not conſiderable enough to be ſo. They are ſo far from being eſſential, that we may err a little on one hand, and our neighbour err a little on the other hand, and neither of us be the worſe men, nor the worſe friends or companions for all that. Perhaps I have ſaid ſomething that may help to give you eaſe under ſome of your afflictions. I heartily condole with you upon the troubles of this life. I am ready to ſink under them myſelf. But I muſt diſtinguiſh them into two ſorts, thoſe whoſe edge is real, and thoſe whoſe edge is only given them by ourſelves. Of the firſt ſort, you ſuffered ſeveral, while you lived with us, as ſickneſs and pain, bodily hardſhips, want of proper accommodations, &c. It grieves me to think, that ever it ſhould be your lot to ſtruggle with theſe. Yet, while you continue in this world, you muſt expect to bear your croſs. Comfort yourſelf under it as well as you can, by applying arguments for patience; and if at any time you ſhould not have ſtrength of mind to do this, God himſelf will either ſupport and comfort you, or pity and accept you amidſt your weakneſs. And above all, your hope will not deceive you, of reſt and refreſhment with Chriſt hereafter, if you not only put your whole truſt in him, but ſubmit to ſuffer with him here.

One ſuffering more I will mention, allowing it to have a ſolid and juſt foundation, compaſſion for others in diſtreſs. But ſome afflictions there are, that we create to ourſelves. To give an inſtance of this.....Suppoſe I ſhould take it in

Digitized by Google

my head to be uneaſy, becauſe the perſons I am in company with, are of a different opinion from me in ſome things; this would be a very groundleſs grief. How ſo, you will ſay; are not the comforts of ſociety deſtroyed in this caſe? Not at all: the comforts of ſociety are to love one another with a cordial uniform friendſhip, and to ſerve one another by proper and ſubſtantial good offices. But as for talking, it is but an idle buſineſs; and to build either happineſs or miſery upon it, is a jeſt. Let converſation bend to convenience and charity, ſtop its mouth, ſtop its ears, if it threaten diſturbance to itſelf or others. And why ſhould not the diſagreeable ſubject be dropt, by your refuſing to repeat or diſpute? You want to ſet your neighbour to rights. Perhaps he is not wrong; or at leaſt in no error, that you would think it material to deliver him from, if you were not entered into terms of emulation with him by theſe diſputes. If he makes the attack on you, you can eaſily divert it: yet conſider at your peril, whether it is proper to do ſo. Perhaps he underſtands Chriſtianity better than you, and the advice he gives you is exceeding ſeaſonable, though not ſo pleaſing to you. Happy ſhould we be, to have always thoſe near us, who are better chriſtians than ourſelves, whoſe example and ſpeech ſhould be moſt critically uſeful, where it moſt galls us; who ſhould be inſtant in ſeaſon and out of ſeaſon, and draw us by the head and ſhoulders to that right and happy ſtate of religion we ought to be in!

Now, after all this long talk, the chief thing, that by my calling and my conſcience I ought to have ſpoken of, and recommended to you, I have paſſed over (yea, and I muſt paſs it over) for I am not worthy or qualified to ſpeak of it) and that is *Faith in Chriſt.* This is the thing that I ought

Digitized by Google

ought to ſpeak of with zeal and delight, that ought to be the brighteſt in my imaginations, and neareſt to my heart. How little do any other ſpeculations or reaſonings conduce to this faith, and how inſignificant are they, if they do not conduce to it. *I know and actually make the reflection upon myſelf, that whatever I read, or write, or ſpeak upon any other ſubject but this, I am a miſerable trifler.* Perhaps then I do very ill, to trifle *with* you. It may be you have felt the great work of faith, cleanſing you from all ſin in the blood of Chriſt; that being righteous before God, you may have peace thereupon, which paſſes all underſtanding; that all things are become new with you; and you have a new judgment and taſte, as well as new ſatisfactions and employments, ſuggeſted to you by the Spirit of wiſdom and conſolation.

You ſeem to hint in the beginning of your letter, that either you are in this ſtate, or the deſire of your heart is towards it. For you ſay, you now acquieſce in that which (by the deſcription I could make of it) is the righteouſneſs of faith. If ſo, then you have cauſe to rejoice; and your joy no man taketh from you.

Yours, &c.

J. G.

Digitized by Google

EXTRACTS.

THE bleſſed Redeemer is really nigh thoſe hearts who pant after him, who have no refuge nor life but in his merits and atoning blood, and will ſurely comfort and ſubſtantially feed them from degree to degree, after they have once begun to reliſh the doctrine of his dying love: this kindles a fire in the heart that will no more go out, but will burn up and wither whatever is contrary to it; and in a manner melt us into happy creatures; who living always in his peace, are endued alſo with his mind and likeneſs. However I can ſay nothing equal to what a heart feels in the enjoyment of his redeeming grace and dying love as the Bridegroom of the ſoul; and this being our portion through his free mercy, what can we do but be glad at our happy lot, ruminate over it in ſecret, and be very tender-hearted and everlaſtingly attached to him who purchaſed it at ſo dear a rate.

GRATITUDE.

THE doctrine of faith is not an abject doctrine, but one that gives room for all the greatneſs of the human ſoul. It does indeed remove from religion all the little proſpects and complacencies of aſcetic pride; but it does not therefore let the ſoul ſink for want of principle. That taſte, thoſe ſentiments of holineſs and that vigorous purſuit of it, which before was inſpired by glittering ideas and a deſire of excelling, is ſtill kept up by a reflection, that may ſeem to thoſe

Digitized by Google

thoſe that have not tried it, little connected with magnanimity or diligence, Conſciouſneſs of mercy received. God has ſome deep and mighty ſpring of our nature to move by thoſe means. He awakens ſome affection within us, that never had ſufficient occaſion to exert itſelf before; but when it does exert itſelf, is fit to correſpond to the author of our being, by having all moral dignity, and all the beauty of ſentiment and actions attending it. This affection is *Gratitude*, ſo lovely where it is ſeen in human affairs, that it meets with general commendations.

THEY, in whom there is the moſt unfeigned, affectionate and entire cleaving of heart to the perſon of our dear Saviour, in conſequence of his having forgiven every one of them his own ſins, know and acknowledge, that they are ſinful men, who have been ſaved through pure mercy, and ſtill daily ſtand in need of it, that they are appointed ſervants to every human ſoul for their promotion to all grace and glory; and that therefore the old Jewiſh haughtineſs towards all out of their circle is neceſſarily exceeding far from being the principle of theſe diſciples of Chriſt. They have one great, plain, and unalterable rule of faith and practice, which is, to take the Lord Jeſus for their only righteouſneſs and ground of ſalvation: to love him tenderly and value him above all things, who hath bought them with the price of his own blood: to draw out of his meritorious death alone, all the ſtrength and ſuccour they can need for all parts of their chriſtian race: to be dead to this preſent world, and renounce all its vairous ſins and corruptions: to continue always meek and lowly in heart:

Digitized by Google

and to be juſt, compaſſionate and charitable towards all mankind, and uſeful in their generation, in that particular ſtation of life, wherein Providence may have wiſely placed them.

By way of ſuperſtructure upon theſe fundamentals, he adds, with reſpect to well-diſpoſed perſons in general: the beſt advice I can give you conſiſts in the following points.

1. Daily meditate upon, put your whole truſt in, and direct your ſighs to your once wounded and bleeding Saviour, the general and faithful High Prieſt, Advocate, and Second Adam: who, even after his reſurrection, ſhewed his ſcars as the righteous warrior, and whoſe merits are glorioufly powerful in behalf of poor ſinful men.

2. Keep an open ear to his bleſſed teachings in your heart, and never at any time, by any indifference, double-mindedneſs, checking of convictions, &c. hinder him from forming you anew in your inner man, and leading you continually *forward* into the whole and utmoſt happineſs that can poſſibly be deſigned for you. Surely you neither can nor ought wilfully to ſet up your reſt, ſhort of enjoying, according to your circumſtances, every perſonal grace, or part of *ſpiritual health*, which you hear ſpoken of.

3. Never admit any prejudices or miſapprehenſions in your mind, againſt thoſe, who teſtify what they have experienced of the death and ſufferings of an incarnate God, of the greatneſs of his love, his perfect propitiation and the free mercy ſhewn by him to ſinners (truths, which neither can be ſuppreſſed *by*, nor need be ſuppreſſed *among* chriſtians) but, if they are happier than yourſelves, reap what benefit you *can* from their light.

POEMS

Digitized by Google

POEMS

AND

HYMNS.

Digitized by Google

Digitized by Google

POEMS, &c.

RELIGIOUS DISCOURSE.

TO ſpeak for God, to ſound religion's praiſe,
Of ſacred paſſions the wiſe warmth to raiſe:
T' infuſe the contrite wiſh to conqueſt nigh,
And point the ſteps myſterious as they lie;
To ſeize the wretch in full career of luſt,
And ſooth the ſilent ſorrows of the juſt:
Who would not bleſs for this the gift of ſpeech,
And in the tongue's beneficence be rich?

But who muſt talk? Not the mere modern ſage,
Who ſuits the ſoftened goſpel to the age:
Who ne'er to raiſe degen'rate practice ſtrives,
But brings the precept down to chriſtian lives.
Not he, who maxims from cold reading took,
And never ſaw himſelf but thro' a book:
Not he, who haſty in the morn of grace,
Soon ſinks extinguiſh'd as a comet's blaze:

Not

Not he, who ſtrains in ſcripture-phraſe t'abound,
Deaf to the ſenſe, who ſtuns us with the ſound:
But he, who ſilence loves, and never dealt
In the falſe commerce of a truth unfelt.

Guilty you ſpeak, if ſubtle from within
Blows on your words the ſelf-admiring ſin:
If unreſolv'd to chooſe the better part,
Your forward tongue belies your languid heart:
But then ſpeak ſafely, when your peaceful mind
Above ſelf-ſeeking bleſt, on God reclin'd,
Feels him at once ſuggeſt unlabour'd ſenſe,
And ope a ſluice of ſweet benevolence.
Some high beheſts of heaven you then fulfil,
Sprung from his light your words, and iſſuing by his will.

Nor yet expect ſo *myſtically* long,
'Till certain inſpiration looſe your tongue:
Expreſs the precept runs, "Do good to all;"
Nor adds, "Whene'er you find an inward call."
'Tis God commands: no farther motive ſeek,
Speak or without, or with reluctance ſpeak:
To love's habitual ſenſe by acts aſpire,
And kindle, 'till you catch the goſpel-fire.

Diſcoveries immature of truth decline,
Nor proſtitute the goſpel-pearl to ſwine.
Beware, too raſhly how you ſpeak the whole,
The vileneſs, or the treaſures of your ſoul.
If ſpurn'd by ſome, where weak on earth you lie,
If judg'd a cheat or dreamer, where you fly;
Here the ſublimer ſtrain, th' exerted air
Forego; you're at the bar, not in the chair.

To

To the pert reas'ner if you ſpeak at all,
Speak what within his cognizance may fall:
Expoſe not truths divine to reaſon's rack,
Give him his own belov'd ideas back,
Your notions 'till they look like his, dilute;
Blind he muſt be—but ſave him from diſpute!
But when we're turn'd of reaſon's noontide Glare,
And things begin to ſhew us what they are,
More free to ſuch your true conception's tell;
Yet graft them on the arts where they excel.
If ſprightly ſentiments detain their taſte;
If paths of various learning they have trac'd;
If their cool judgment longs, yet fears to fix:
Fire, erudition, heſitation mix.

All rules are dead; 'tis from the heart you draw
The living luſtre, and unerring law.
A ſtate of thinking in your manner ſhew,
Nor fiercely ſoaring, nor ſupinely low:
Others their lightneſs and each inward fault
Quench in the ſtilneſs of your deeper thought.
Let all your geſtures fixt attention draw,
And wide around diffuſe infectious awe;
Preſent with God by recollection ſeem,
Yet preſent, by your cheerfulneſs, with them.

Without elation chriſtian glories paint,
Nor by fond am'rous phraſe aſſume the ſaint.
Greet not frail men with compliments untrue;
With ſmiles to peace confirm'd and conqueſt due,
There are who watch t'adore the dawn of grace,
And pamper the young proſelyte with praiſe:

Kind,

Digitized by Google

Kind, humble ſouls! They with a right good-will
Admire his progreſs—'till he ſtands ſtock ſtill.

Speak but to thirſty minds of things divine,
Who ſtrong for thought, are free in yours to join.
The buſy from his channel parts with pain,
The languid loaths an elevated ſtrain:
With theſe you aim but at good-natur'd chat,
Where all except the love, is low and flat.

Not one addreſs will diff'rent tempers fit,
The grave and gay, the heavy and the wit.
Wits will ſift you; and moſt conviction find
Where leaſt 'tis urg'd, and ſeems the leaſt deſign'd.
Slow minds are merely paſſive; and forget
Truths not inculcated: to theſe repeat,
Avow your counſel, nor abſtain from heat.

Some gentle ſouls to gay indiff'rence true,
Nor hope, nor fear, nor think the more for you:
Let love turn babler here, and caution ſleep,
Bluſh not for ſhallow ſpeech, nor muſe for deep;
Theſe to your humour, not your ſenſe attend,
'Tis not the advice that ſways them, but the friend.

Others have large receſſes in their breaſt:
With penſive proceſs all they hear digeſt:
Here well-weigh'd words with wary foreſight ſow,
For all you ſay will ſink, and ev'ry ſeed will grow.

At firſt acquaintance preſs each truth ſevere,
Stir the whole odium of your character:

Let

Digitized by Google

Let harſheſt doctrines all your words engroſs,
And nature bleeding on the daily croſs.
Then to yourſelf th' aſcetic rule enjoin,
To others ſtoop, ſurpriſingly benign;
Pitying, if from themſelves with pain they part,
If ſtubborn nature long holds out the heart.
Their outworks now are gain'd; forbear to preſs:
The more you urge them, you prevail the leſs;
Let ſpeech lay by its roughneſs to oblige,
Your ſpeaking life will carry on the ſiege:
By your example ſtruck, to God they ſtrive
To live, no longer to themſelves alive.

To poſitive adepts inſidious yield,
T' inſure the conqueſt, ſeem to quit the field:
Large in your grants; be their opinion ſhown:
Approve, amend—and wind it to your own.
Couch in your hints, if more reſign'd they hear,
Both what they will be ſoon, and what they are:
Pleaſing theſe words now to the conſcious breaſt,
Th' anticipating voice hereafter bleſt.

In ſouls juſt wak'd the paths of light to chooſe,
Convictions keen, and zeal of prayer infuſe.
Let them love rules; 'till freed from paſſion's reign,
'Till blameleſs moral rectitude they gain.

But leſt reform'd from each extremer ill,
They ſhould but civilize old nature ſtill,
The loftier charms and energy diſplay
Of virtue model'd by the Godhead's ray;
The lineaments divine, Perfection's plan,
And all the grandeur of the heavenly Man.

Commences

Commences thus the agonizing ſtrife
Previous to nature's death, and ſecond life:
Struck by their own inclement piercing eye,
Their feeble virtues bluſh, ſubſide, and die:
They view the ſcheme that mimic nature made,
A fancied goddeſs, and religion's ſhade;
With angry ſcorn they now reject the whole,
Unchang'd their heart, undeified their ſoul;
'Till indignation ſleeps away to faith,
And God's own power and peace take root in ſacred wrath.

Aim leſs to teach than love. The work begun
In words, is crown'd by artleſs warmth alone.
Love to your friend a ſecond office owes,
Yourſelf and him before heav'ns footſtool throws:
You place his form as ſuppliant by your ſide,
(An helpleſs worm, for whom the Saviour died)
Into his ſoul call down th' etherial beam,
And longing aſk to ſpend, and to be ſpent for him.

On the DEATH of the Rev. Mr. CENNICK.

THOU generous ſoul! to me thy path ſhines bright:
Happy thy choice, and exquiſitely right!
Blameleſs in all that conſtitutes a man,
Or man can e'er demand, admire or ſcan,
Thy keener eye yet higher fountains view'd,
Whence a divine immortal rectitude,
Muſt clothe the beſt, as worſt, thro' Jeſu's blood.

I've

I've ſeen the warmth, wherewith to reptiles vain
God's counſel thou, undaunted, didſt maintain;
How, next, the mourners thou could'ſt gird with power
In thy great maſter's name, ſo that one hour
Did former gloom and guilt in heav'nly joy devour:
How, laſtly, to that heart, whoſe godlike zeal
Met the rough ſteel to work this gen'ral weal,
Thy heart with private gratitude did burn,
With tears of love fill'd up its votive urn;
Beſt, ſweeteſt mon'ment, which man's ſpirit here,
'Midſt deeds more echo'd, can in ſilence rear.

My breaſt with pain do theſe reflections fill,
Barely not cenſuring the all-wiſe will:
Why from our ſtreets did ſuch a torch retire,
When reigning night inſults all ſacred fire,
Deems it long bury'd as in Erro's days,
And ſtalks ſecurely pagan, o'er the place!

Ah! my heart bleeds—my God has loſt a friend!
(We chriſtians teach, our God could condeſcend
To loſe, yea, ſuffer for a time, and die:
Friendleſs, unheeded, walks poor Jeſus by.)
Sinners have loſt one too, who very low,
Arm'd with the goſpel-promiſes, could go;
Yet the moſt hopeleſsſouls to comfort rais'd,
Who with renewed hearts their Saviour prais'd.
What ſhall I ſay? I'm loſer too and lame—
Wanting the helper, I'll enſhrine the name!
'Twill raiſe my ardor, and direct my aim.

Digitized by Google

TO A FRIEND IN LOVE.

ACCEPT, dear youth, a ſympathizing lay,
The only tribute pitying love can pay:
Tho' vain the hope thine anguiſh to aſſuage,
Charm down deſire, or calm fierce paſſion's rage;
Yet ſtill permit me in thy griefs to grieve,
Relief to offer, if I can't relieve;
Near thy ſick couch with fond concern t' attend,
And reach out cordials to my dying friend.

Poor hapleſs youth! what words can eaſe thy pain;
When reaſon pleads, and wiſdom cries in vain!
Can feeble verſe impetuous nature guide,
Or ſtem the force of blind affection's tide?
If reaſon checks, or duty diſallows,
"Reaſon, you cry, and duty are my foes:
"Religion's dictates ineffectual prove,
"And God himſelf's impertinence in Love."

What art thou, love? Thou ſtrange myſterious ill,
Whom none aright can know, tho' all can feel.
From careleſs ſloth thy dull exiſtence flows,
And feeds the fountain whence itſelf aroſe:
Silent its waves with baleful influence roll,
Damp the young mind, and ſink th' aſpiring ſoul,
Poiſon its virtues, all its pow'rs reſtrain,
And blaſt the promiſe of the future man.
To thee, curſt fiend, the captive wretch conſign'd
"His paſſions rampant, and his reaſon blind,"
Reaſon, heaven's great vicegerent, dares diſown,
And place a fooliſh idol in its throne:

Or

Or wildly raiſe his frantic raptures higher,
And pour out blaſphemies at thy deſire.
At thy deſire he bids a creature ſhine,
He decks a worm with attributes divine;
Her's to angelic beauties dares prefer,
" Angels are painted fair, to look like her!"
Before her ſhrine the lowly ſuppliant laid,
Adores the idol that himſelf has made:
From her almighty breath his doom receives,
Dies by her frown, as by her ſmile he lives.
Supreme ſhe reigns in all-ſufficient ſtate,
To her he bows, from her expects his fate,
" Heaven in her love, damnation in her hate."
He rears unhallow'd altars to her name,
Where luſt lights up a black polluted flame;
Where ſighs impure, as impious incenſe riſe,
Himſelf the prieſt, his heart the ſacrifice:
And thus God's ſacred word his horrid prayer ſupplies.

" Centre of all perfection, ſource of bliſs,
" In whom thy creature lives, and moves, and is,
" Save, or I periſh! hear my humble prayer,
" Spare thy poor ſervant—O in mercy ſpare.
" Thou art my joy, on thee alone I truſt,
" Hide not thy face, nor frown me into duſt.
" Send forth thy breath, and rais'd again I ſee
" My joy, my life, my final bliſs in thee.
" For thee I am; for thee I all reſign;
" Be thou my one thing needful, ever mine!"

But O forbear, preſumptuous muſe, forbear,
Nor wound with rant profane the chriſtian ear:

Digitized by Google

A juſt abhorrence in my friend I ſee,
He ſtarts from love, when love's idolatry.
" Give me thy heart," if the Creator cries,
" 'Tis given the creature," what bold wretch replies?
Not ſo my friend —he wakes, he breaths again,
And " reaſon takes once more the ſlacken'd rein."
In vain rebellious nature claims a part,
When heaven requires, he gives up all his heart:
(" For love divine no partnerſhip allows,
" And heaven averſe rejects divided vows)
Fix'd tho' ſhe be, he rends the idol thence,
Nor lets her power exceed Omnipotence.
Commands his God, " Cut off th' offending hand?"
He hears, obedient to his God's command:
" Pluck out thine eye," let the Redeemer ſay;
He tears, and caſts the bleeding orb away.
Victorious now to nobler joys aſpires,
His boſom, touch'd with more than earthly fires:
He leaves rough paſſion for calm virtues road,
Gives earth for heaven, and quits a worm for God.

ON TAKING UP A BIRD SHOT THROUGH THE WING, IN GOING TO NEWNHAM.

E'EN this poor bird ſome hours ago,
Did ſtrength of wing, and freedom know.
Where'er his little will would ſteer;
He trac'd each landſcape far and near;

And

And felt each joy the neighb'ring field
To virtuoſo bird could yield.
At ev'ry halt the ſhades among,
Guſtful and ready flow'd his ſong;
He chirp'd in ſelf-applauding lay,
Whate'er a joyful heart could ſay.
But moſt his conſcious ſoul was bleſt,
When of aerial walk poſſeſt,
He could look down on man and beaſt.
As there the purer breezes play,
And glitters the ſuperior day,
He'd grow more ſtately than before,
And drink in pride through ev'ry pore.
But now, no boaſtful notes he ſings,
No more he wields his former wings;
On lowly earth his path now lies,
And he's a reptile, till he dies.
So when to high abſtractions wrought
By fine machinery of thought;
(As ſages, ſkill'd in nature, tell)
The ſons of contemplation fell.
Some magic dart, in ſilence thrown,
To human life has fetch'd them down;
With other mortals humbly mixt,
Their courage quail'd, their wing transfixt.

While thus with tender moan I talk'd,
And held him in my hand and walk'd;
His head the bird with langour wav'd,
His eyes grew dull, his boſom heav'd,
His plumes were of their gloſs bereav'd.
On the next hedge I perch'd him fair;
High and well poiſ'd in freſher air;

In vain—that wing no more muſt fly?
That fainting heart forgets the ſky:
He ſunk amidſt the thickets low,
Obedient to his weight of woe.
I bade the boughs that o'er him ſpread
Gently to hide his luckleſs head.

On LOWNESS of SPIRITS.

IN nature's ebbs, which lay the ſoul in chains,
Beneath weak nerves, and ill-ſufficing veins;
Who can ſupport bare being, unendow'd
With guſt voluptuous, or reflection proud?
No more bright images the brain commands,
No great deſign the glowing heart expands,—
No longer ſhines the animated face,
Motion and ſpeech forget their conſcious grace;
How can the brave, the witty, and the gay
Survive when mirth, wit, courage—die away?
None but the chriſtian's all-compriſing pow'r
Subdues each chance, and lives thro' every hour;
Watchful he ſuffers all—and feels within
All ſmart proportion'd to ſome root of ſin;
He ſtrikes each error with his Maker's rod,
And by ſelf-knowledge penetrates to God.

THE

Digitized by Google

THE MYSTERY OF LIFE.

1 SO many years I've ſeen the ſun,
And call'd theſe eyes and hands my own,
A thouſand little acts I've done,
And childhood have, and manhood known:
O what is life! and this dull round
To tread, why was a ſpirit bound?

2 So many airy draughts and lines,
And warm excurſions of the mind,
Have fill'd my ſoul with great deſigns,
While practice grovel'd far behind:
O what is thought! and where withdraw
The glories which my fancy ſaw?

3 So many tender joys and woes
Have on my quivering ſoul had power;
Plain life with height'ning paſſions roſe,
The boaſt or burden of their hour:
O what is all we feel! why fled
Thoſe pains and pleaſures o'er my head?

4 So many human ſouls divine,
So at one interview diſplay'd,
Some oft and freely mix'd with mine,
In laſting bonds my heart have laid;
O what is friendſhip! why impreſt
On my weak, wretched, dying breaſt?

5 So many wondrous gleams of light,
And gentle ardors from above,
Have made me ſit, like ſeraph bright,
Some moments on a throne of love:
O what is virtue! why had I,
Who am ſo low, a taſte ſo high?

6 Ere long, when ſovereign wiſdom wills,
My ſoul an unknown path ſhall tread,
And ſtrangely leave, who ſtrangely fills
This frame, and waft me to the dead:
O what is death! 'tis life's laſt ſhore,
Where vanities are vain no more;
Where all purſuits their gaol obtain,
And life is all retouch'd again;
Where in their bright reſult ſhall riſe
Thoughts, virtues, friendſhips, griefs, and joys.

TO A FRIEND ON HIS BIRTH-DAY.

FROM life's whole drama half retir'd
My breaſt with nought poetic fir'd,
(If e'er the muſe dwelt there)
Whence ſhall I take the tribute meet
Of votive lays, wherewith to greet
Thy new commencing year?

I'll take it from a ſpring ne'er loſt
'Midſt Hermit's apathy and froſt,
Or lethe of old age;

No!

No! it ſtill bubbles freſh and young,
When nature's tone is all unſtrung,
And thoughts e'en leave the ſage.

This never failing ſource is love,
As human inſtinct, rais'd above
All other human things;
But as a new birth from the heat
Of the prime lover's pangs and ſweat,
Fledg'd with immortal wings.

This gives me words, (which, tho' but few,
Yet in their central import true
All optatives comprize:)
The Lord, who bought thee by his blood
Keep thee endow'd with all the good
Which in his merit lies!

He daily ſunlike on thee ſhine,
Diſpel all clouds and cheer within
The happy child of grace:
Give thee with tenderneſs to feel,
With zeal to love, and ſo fulfil
The orbit of thy race!

UPON LISTENING TO THE VIBRATIONS OF A CLOCK.

INSTRUCTIVE ſound! I'm now convinc'd by thee,
Time in its womb may bear infinity,
How the paſt moment dies, and throbs no more!
What worlds of parts compoſe the rolling hour!

The

The leaſt of theſe a ſerious care demands;
For tho' they're little, yet they're golden ſands:
By ſome great deeds diſtinguiſh'd all in heaven,
For the ſame end to me by number given!
Ceaſe, man, to laviſh ſums thou ne'er haſt told!
Angels tho' deathleſs, dare not be ſo bold!

A PIECE WRITTEN AT A TIME WHEN UNDER APPREHENSION OF LOSING HIS SENSES.

A FOOL, bereft of common wit,
If God will make me, I ſubmit,
The jeſts and laughter I can brook,
Rais'd by my odd, dejected look;
To any, cheaply ſly, or brave
I'll be a property and ſlave;
A ground in empty fops to cauſe
A tickling, ſecret ſelf-applauſe;
But to more ſober minds—a call,
To think what ills may man befal,
No ſcience more, no learn'd deſign,
No fav'rite ſyſtem now is mine;
Each keen pretenſion I diſclaim,
Nor hear the ſprightly trump of fame:
Quiet the world flows on for me,
Under its chiefs, whoe'er they be:
I'll die—ſo from endearments clear,
So uſeleſs, none will drop a tear.
Remembrance, Lord! with thee alone
Will be of—lately ſuch an one:

And

And well I wean this lamp of mine,
Now interrupted in its ſhine,
The good reſolves—ſo ſoon defac'd,
The loves which dark diſquiet blaſt,
Shall be reviv'd another day,
When nothing ſhall their force betray.
Thy healing light, if I partake,
The fool ſhall in full wiſdom wake:
Is ign'rance more, than learning, blind
To truths which bliſsful love muſt find:
Love grant me now—howe'er obſcure—
To fix the heart I can't ſecure;
To guard the ſteps, if anguiſh drive,
If thought becalm'd—no more ſurvive,
Or blazing thick the eye deceive.
Under this ſhield I'll view ſerene
Whate'er miſchance may ſupervene;
Attentive, how the ſtingleſs ill
His friendly meſſage doth fulfil;—
Which can't my future glory ſpoil,
And will conclude my preſent toil.
One of your kind, my human friends,
But for one boon the kind pretends:
Beneath your notice thus depreſt,
Let him lie down, and be at reſt:
Sage thoughts, like thunder-ſtricken oak,
In each ſpectator he'll provoke.
May ſome one guard, when you are dead
From all licentious wrongs your head;
As you with decent heed revere
Your poor unliving brother here:
For why is cenſure ſpent in vain
On deeds of incoherent brain?

Thoſe

Digitized by Google

Thoſe under no account can fall,
Or if they can, are ſeal'd up all:
For, tho' on earth this ſpectre roam,
He's of no world, but that to come.

THE CORRECTIVE.

UNSKILFUL while my eye explores
The ſage Apothecary's ſtores
With baneful names inſcrib'd,
Of venom from each min'ral mould,
Of plants, which breathe delirious cold,
Or hotter ſuns imbib'd;

Such drugs, quoth I, whoſe ice or fire
Againſt the vital mean conſpire,
Remove ſuch drugs as theſe:
This to a furnace frets the blood,
Narcotic that arreſts the flood,
And both are—more diſeaſe.

Softly! ſaid he: each fiercer juice,
To charm and bend it to our uſe,
Has ſome corrective nigh;
Thus harmleſs thro' the veins 'twill ſhoot,
And—native poiſon at the root,
Will raiſe the cordial high.

This ſecret now to man apply:
Don't our peccant humours die
Beneath a friend's controul?

This

This can retrench our rage to worth,
And call the firſt idea forth,
And balance all the ſoul:

Our genius erſt purſu'd its courſe,
Like ſpirits of too ſublimate force.
And work'd itſelf to wind;
But now it moves a meaſur'd length
With temper now, and antient ſtrength,
In vehicles enſhrin'd.

Go then—your own corrective ſeek,
That to your fire ſhall add the meek,
And to your phlegm the gay;
Without his will—taſte not your own,
The potion's poiſon, when alone,
And you are born to ſtray.

With this refiner of your heart,
You'll feel—the image of your art,
A gentle mixture made;
You of his joy ſerene poſſeſt,
And your chagrin within his breaſt
Acknowledg'd, ſpent and laid.

Nor will he give th' ingredients crude,
His ways in groſs on you obtrude,
Which ſhould your genius ſpoil;
With nicer hand he'll but inſtil
What beſt incorp'rates with your will,
The tincture—or the oil.

SHE

Digitized by Google

1 TIM. v. 6.

SHE THAT LIVETH IN PLEASURE, IS DEAD WHILE SHE LIVETH.

HOW hapleſs is th' applauded virgin's lot,
Her God forgetting, by her God forgot!
Stranger to truth, unknowing to obey,
In error nurſt, and diſciplin'd to ſtray;
Swoln with ſelf-will, and principled with pride,
Senſe all her good, and paſſion all her guide:
Pleaſure its tide, and flatt'ry lends its breath,
And ſmoothly waft her to eternal death!

A goddeſs here, ſhe ſees her vot'ries meet,
Crowd to her ſhrine, and tremble at her feet;
She hears their vows, believes their life and death
Hangs on the wrath and mercy of her breath;
Supreme in fancy'd ſtate ſhe reigns her hour,
And glories in her plenitude of pow'r:
Herſelf the only object worth her care,
Since all the kneeling world was made for her.

For her, creation all its ſtores diſplays,
The ſilkworms labour, and the diamonds blaze:
Air, earth and ſea conſpire to tempt her taſte,
And ranſack'd nature furniſhes the feaſt.
Life's gaudieſt pride attracts her willing eyes,
And balls, and theatres, and courts ariſe:
Italian ſongſters pant her ear to pleaſe,
Bid the firſt cries of infant reaſon ceaſe,
Save her from thought, and lull her ſoul to peace.

Deep

Deep ſunk in ſenſe th' impriſon'd ſoul remains,
Nor knows its fall from God, nor feels its chains:
Unconſcious ſtill, ſleeps on in error's night,
Nor ſtrives to riſe, nor ſtruggles into light;
Heav'n-born in vain, degen'rate cleaves to earth,
(No pangs experienc'd of the ſecond birth)
She only fall'n, yet unawaken'd found,
While all th' enthrall'd creation groans around.

AN HYMN.

1 THAT "I am thine, my Lord and God;
"Sprinkled and ranſom'd by thy blood,"—
Repeat that word once more!
With ſuch an energy and light,
That this world's flattery nor ſpite
To ſhake me ever may have pow'r.

2 From various cares my heart retires;
Tho' deep and boundleſs its deſires,
I'm now to pleaſe but one:
He, before whom the elders bow,
With him is all my buſineſs now,
And with the ſouls that are his own.

3 This is my joy (which ne'er can fail,)
To ſee my Saviour's arm prevail;
To mark the ſteps of grace:
How new-born ſouls convinc'd of ſin,
His blood reveal'd to them within,
Extol my Lamb in ev'ry place.

4 With

Digitized by Google

4 With theſe my happy lot is caſt!
Thro' the world's deſarts rude and waſte,
Or thro' its gardens fair;
Whether the ſtorm of malice ſweeps,
Or all in dead ſupineneſs ſleeps;
Still to go on be my whole care.

5 See! the dear ſheep by Jeſus drawn,
In bleſt ſimplicity move on;
They truſt his ſhepherd's crook:
Beholders many faults will find,
But they can gueſs at Jeſu's mind,
Content, if written in his book.

6 O all ye wiſe, ye rich, ye juſt,
Who the blood's doctrine have diſcuſs'd,
And judge it weak and ſlight:
Grant but I may (the reſt's your own)
In ſhame and poverty ſit down
At this one well-ſpring of delight!

7 Indeed if Jeſus ne'er was ſlain,
Or ought can make his ranſom vain,
That now it heals no more;
If his heart's tenderneſs is fled;
If of a church he is not head,
Nor Lord of all, as heretofore:

8 Then, (ſo refers my ſtate to him)
Unwarranted I muſt eſteem,
And wretched all I do—
Ah, my heart throbs! and ſeizes faſt
That cov'nant which will ever laſt;
It knows, it knows theſe things are true.

9 No

9 No, my dear Lord, in following thee,
Not in the dark uncertainly
This foot obedient moves;
'Tis with a Brother and a King,
Who many to his yoke will bring,
Who ever lives and ever loves.

10 Now then, my Way, my Truth, my Life!
Henceforth let ſorrow, doubt and ſtrife,
Drop off like autumn leaves;
Henceforth, as privileg'd by thee,
Simple and undiſtracted be
My ſoul, which to thy ſceptre cleaves.

11 Let me my weary mind recline
On that eternal love of thine,
And human thoughts forget;
Childlike attend what thou wilt ſay;
Go forth and do it while 'tis day,
Yet never leave my ſweet retreat.

12 At all times to my ſpirit bear
An inward witneſs, ſoft and clear,
Of thy redeeming pow'r:
This will inſtruct thy child and fit,
Will ſparkle forth whate'er is right,
For exigence of ev'ry hour.

13 Thus all the ſequel is well weigh'd!
I caſt myſelf upon thy aid,
A ſea where none can ſink;
Yea, in that ſphere I ſtand, poor worm!
Where thou wilt for thy name perform
Beyond whate'er I aſk or think.

Digitized by Google

ANOTHER.

1 O TELL me no more
Of this world's vain ſtore;
The time for ſuch trifles with me now is o'er.

2 A country I've found,
Where true joys abound;
To dwell I'm determin'd on that happy ground.

3 The ſouls that believe,
In paradiſe live:
And me in that number will Jeſus receive.

4 My ſoul, don't delay,
He calls thee away!
Riſe, follow thy Saviour, and bleſs the glad day.

5 No mortal doth know
What he can beſtow,
What light, ſtrength, and comfort: go after him, go!

6 Lo! onward I move,
And but Chriſt above
None gueſſes, how wondrous my journey will prove.

7 Great ſpoils I ſhall win
From death, hell, and ſin;
'Midſt outward afflictions, ſhall feel Chriſt within.

8 Perhaps for his name,
Poor duſt as I am,
Some works I ſhall finiſh with glad loving aim.

9 I ſtill (which is beſt)
Shall in his dear breaſt,
As at the beginning, find pardon and reſt.

10 And

Digitized by Google

10 And when I'm to die,
" Receive me," I'll cry,
For Jeſus hath lov'd me, I cannot ſay why.

11 But this I do find,
We two are ſo join'd,
He'll not live in glory and leave me behind.

12 Lo this is the race
I'm running, thro' grace,
Henceforth, till admitted to ſee my Lord's face.

13 And now I'm in care,
My neighbours may ſhare
Theſe bleſſings: to ſeek them, will none of you dare?

14 In bondage, O why,
And death will you lie,
When one here aſſures you free grace is ſo nigh?

THE DYING CHRISTIAN TO HIS SOUL.

THOU thinking, throbbing particle within,
Cloſely endear'd companion, tho' unſeen,
Self-conſcious ſoul! now from the falling clay
Whither, ah whither lies thy lonely way?
Stripp'd of the body's organs and embrace
What fates await thee in the darkſome ſpace?
Say (for preſage divine is giv'n to thee)
Nor dare to ſay, but what thou'lt ſurely be,

Digitized by Google

My feeble partner! in thy fears
Nature's concern and voice appears:
But I a tut'lar pow'r have known,
Nigh to me as my fleſh and bone,
(For he and I are myſtic one:)
When thy pulſe fails and eye grows dim,
Still I have light, and live with him.
Nor wonder, I th' enſuing way
Can with ſuch confidence ſurvey;
The ſolace of the years I've liv'd,
Has been already things believ'd;
Pardon of ſin, the ſmiles of God,
Purchas'd by this my Guardian's blood:
His plighted love and influence pure,
Than thy ſenſations not leſs ſure.
Have made this thought ev'n tend'rer to my heart,
That Jeſus I ſhall ſee, than that from thee I part.

EPITAPH ON HIMSELF.

ASK not, who ended here his ſpan?
His name, reproach and praiſe, was man.
Did no great deeds adorn his courſe?
No deed of his, but ſhew'd him worſe:
One thing was great, which God ſupply'd,
He ſuffer'd human life—and dy'd.
What points of knowledge did he gain?
That life was ſacred all—and vain:
Sacred how high, and vain how low?
He knew not here, but dy'd to know.

FINIS.

Digitized by Google

Digitized by Google

Digitized by Google

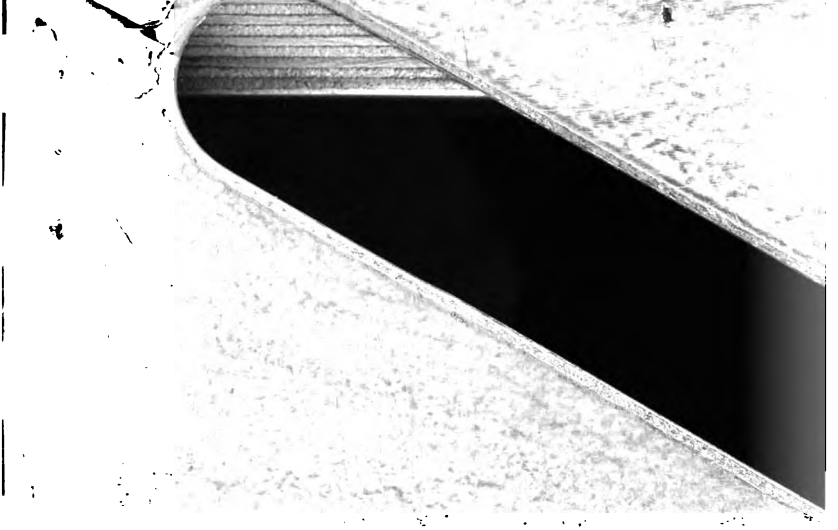
Digitized by Google

Digitized by Google

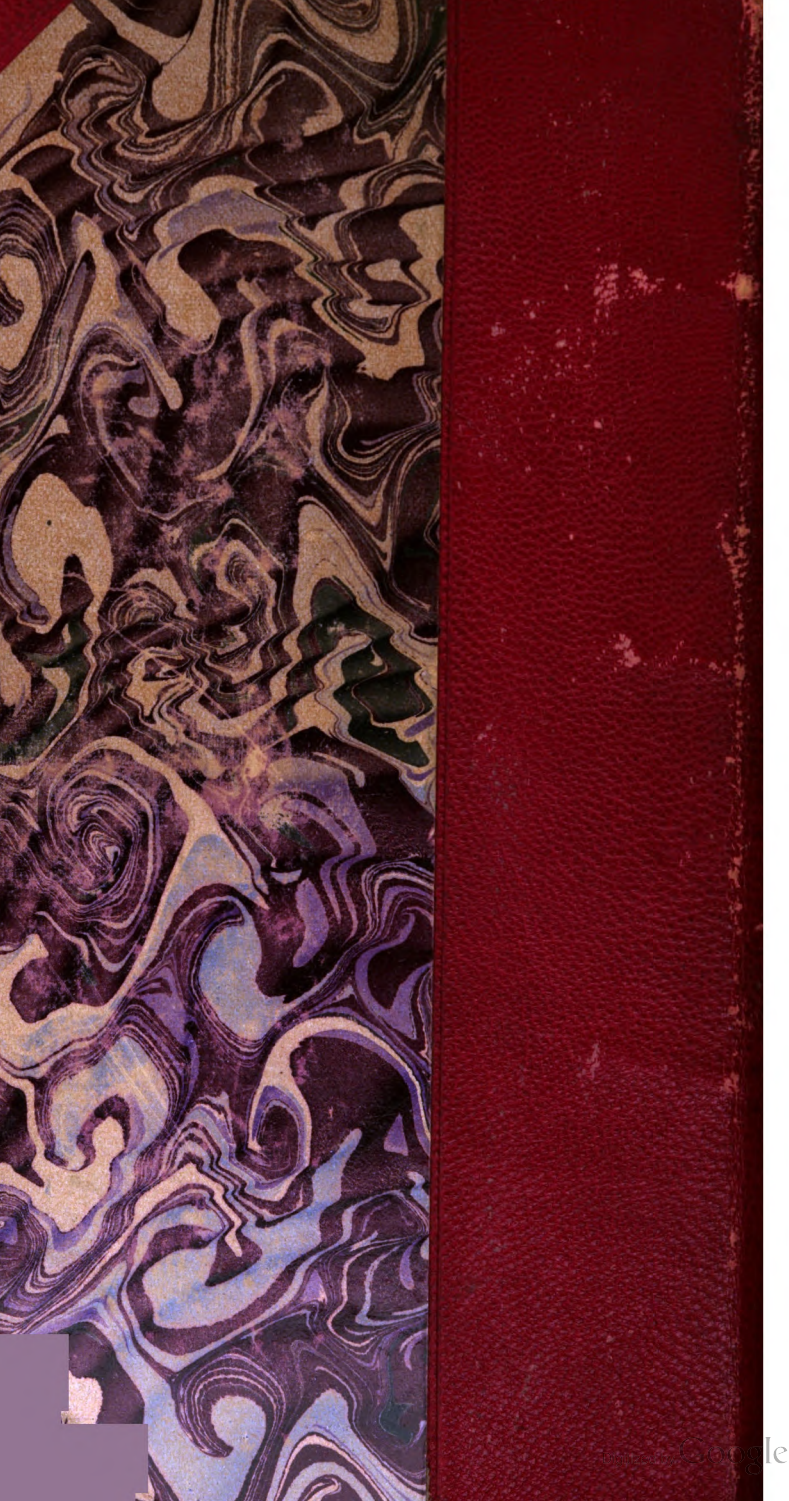
HW 26CI 0

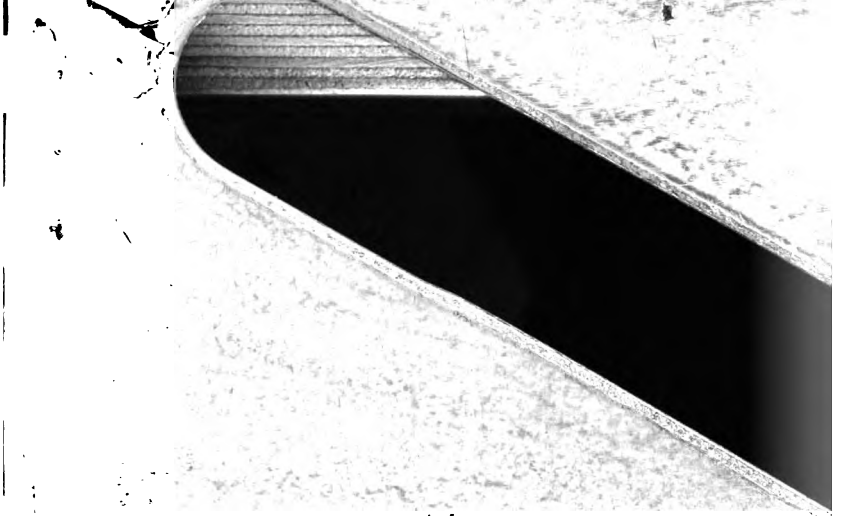
Digitized by Google

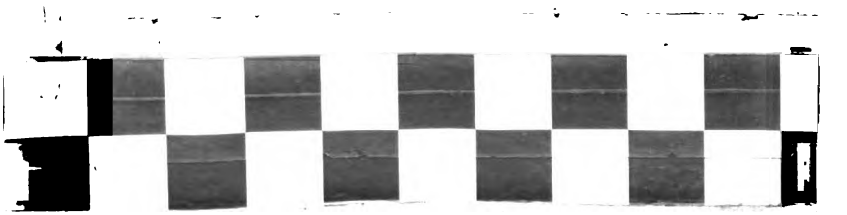
Google

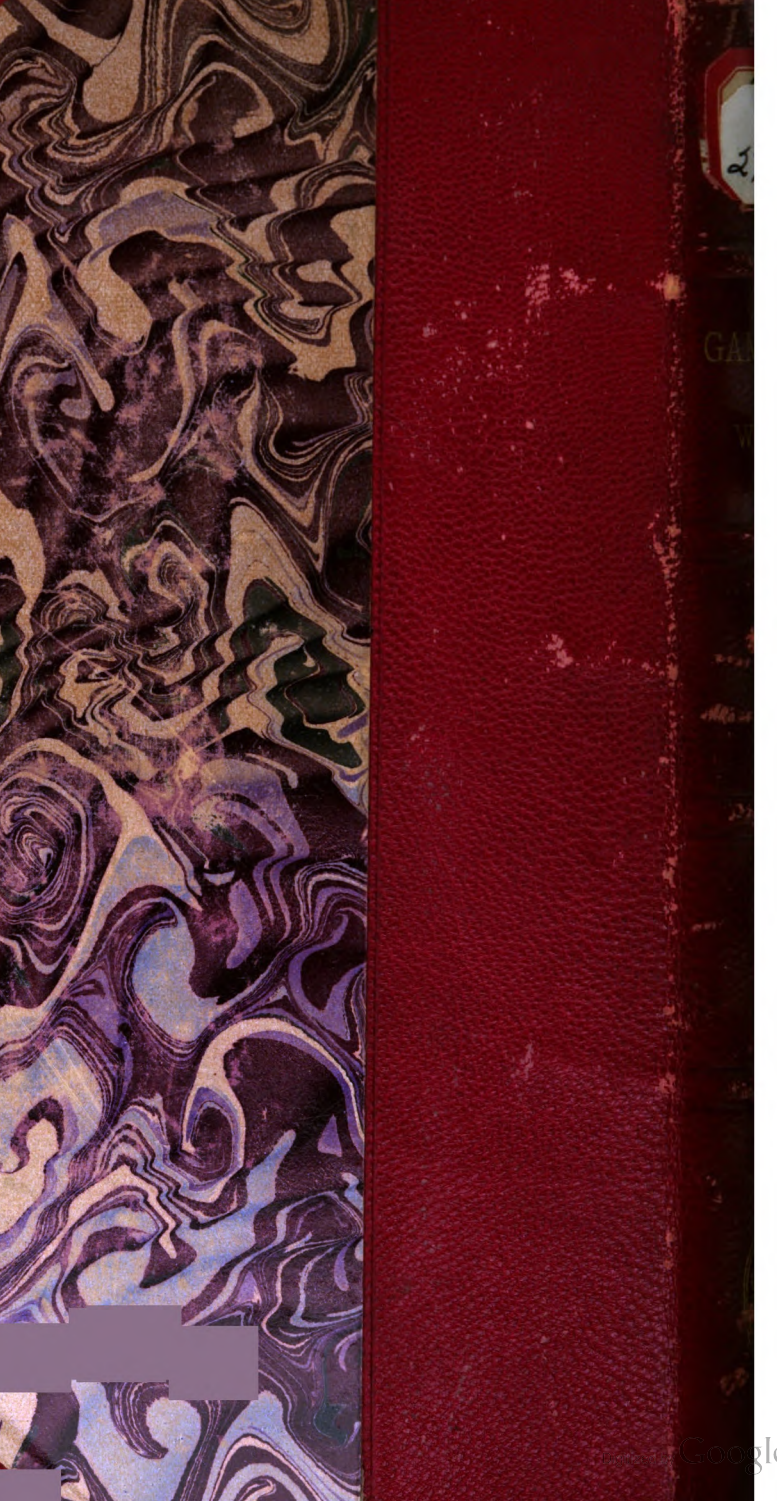


Digitized by Google


Digitized by Google





Digitized by Google

Digitized by Google